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CONTENTS:—

1. AN OLD-FASHIONED CHRISTMAS. By MAR-
GARET SCOTT MACRITCHIE.
2. MY FRIEND RODNEY. By MINNIE WORBOISE.
3. THREE CHRISTMAS-EVES. By LUCY WARDEN
BEARNE.
4. CHRISTMAS WREATHS. By MAGGIE SYMING-
TON.
5. HOW MY HOUSEKEEPER SERVED ME. By
MARIE J. HYDE.
6. A CHRISTMAS WAIT. By W. J. LACKY.
7. JIM, THE NEWSBOY. A Tale for Children.
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THE
Nonconformist and Independent.
THURSDAY, NOVEMBER 11, 1880.

THE DANGERS OF DISCORDANT ZEAL.

THE case of the Rev. PELHAM DALE has been discussed from very many points of view, but it seems to us that the aspect of it which has most practical importance has hitherto been but little regarded. It has been discussed with reference to theology, to ecclesiastical antiquity, to Church order, and to secular law. But we mean no disrespect to those who feel a special enthusiasm for any of these subjects if we express an opinion that the bearing of Mr. PELHAM DALE's case upon none of them is so important as its bearing upon the prospects of the English Church Establishment. It is the more agreeable to insist upon this aspect of the subject, because it enables us to do ample justice to all participants in the controversy. The more equally sincere and conscientious Mr. PELHAM DALE and his opponents may be, the stronger is the argument from the present position of affairs against the possibility of long continuing the unnatural strain put by the Establishment upon the real feelings and opinions of the work-a-day world. The Ritualists are naturally making the most of this new act of martyrdom. Their opponents no less naturally urge that there is nothing like martyrdom in the matter—only a perverse faithlessness to contract, and an arrogant rebellion against law. Now, if the position assumed by either side were so obvious as necessarily to carry with it the unanimous feeling of the community, the future of the Establishment might be secured, either as a restored branch of the Roman communion, or as a re-reformed Protestant Church. But the forces aroused on both sides are too vital to justify any confident expectation of their speedy exhaustion. Yet, so long as either side remains strong enough to keep up the fight, though only as a forlorn hope, the very existence of the Establishment must necessarily be imperilled. And that this is the actual state of the case, none can for a moment doubt who has studied the natural history of ritualism.

It is in vain that the militant Church Association insists on the contract made with the State at the clergyman's ordination. The Ritualist, like St. THOMAS of Canterbury, never enters into any contract without a reserve of rights to him more sacred than any earthly honour or truth. In vain do Free Churchmen urge upon the Ritualist the possibility of practising his rites with impunity, if only he will leave the Establishment. To the Ritualist religion is not an individual thing, but communion with a visible Church. He has persuaded himself that the Anglican Church, notwithstanding its many shortcomings, is the true representative in England of Catholic tradition. He could not, therefore, leave the Establishment without cutting himself off from the Church; and to do this would, in his view, be to commit spiritual suicide. In vain do lawyers tell him that the law is clearly against him; for the Ritualist retorts that the lawyers are by no means agreed amongst themselves, and that, even if they were, no reconciliation of HEROD and PILATE can avail against the sacred prerogatives of the Church. With more force the Liberationist tells him that his true remedy lies in Disestablishment, and the Ritualist of these times replies for the most part that he is perfectly ready to welcome such a remedy even at the expense of disendowment. But then disestablishment is a political measure, for which he must wait upon the powers of this world. On the other hand, the Evangelical, with equal confidence and resolution, maintains Ritualistic practices and doctrines to be abominable superstitions, with which compromise is altogether intolerable. The more sincere and devoted of the party allow that the Establishment itself would not be worth maintaining unless the evil spirit of Ritualism can be wholly exorcised.

Now, what prospect is there of bringing about, within any reasonable time, either a reconciliation of such bitter opponents or the annihilation of one party by the other? Common-sense tells us that any such idea is entirely visionary. The battle is one of reason, of feeling, or, it may be, of prejudice and passion. But such battles are apt to be very obstinately fought, and to endure over many generations. Legal conflicts, on the other hand, are for the most part speedily settled. The police, or, if necessary, the military are brought in, and there is an end of the matter. Now the Church authorities are driven by their very position as authorities of an Establishment to endeavour to settle this spiritual conflict after the fashion of secular law. They must do so; they cannot help themselves. To take any other course would be not only to make the legal status of the Church a mockery, but to invalidate the authority of all laws of the land. Yet

in discharging an inevitable duty they find that the attempt at a summary legal settlement inflames, to a sevenfold heat, the spiritual conflict. In a word, they cannot enforce their decision without, in one form or another, conferring a halo on recalcitrant Ritualists. We own that there is something repulsive to us in the coolness with which the worldly-wise leaders of the English Church Union calculate upon the controversial profit they are to derive from the imprisonment of Mr. PELHAM DALE; but that they are, to a considerable extent, right in their calculations, the experience of the last few days has pointedly shown. Whether Working Men's Church of England Societies are more genuine than Working Men's Conservative Associations we shall not presume to judge; but we can well understand that in many a workshop, whither the subtleties of ecclesiastical controversy never penetrate, the imprisonment of a clergyman who is said to have filled a city church, and made a once useless building a centre of enthusiasm, may appear an unfair and mean mode of action, contrary to all principles of English fair play.

It comes to this in fact, that in an age when thought and speech have been entirely emancipated, when comparative newness of liberty results in various forms of perversity and fanaticism, an attempt is being made to maintain the uniformity of a leading Church by the old barbarous method of physical force. To state the case is sufficient to prove the anachronism, and no attempt to distinguish between secular and spiritual law will reconcile the feelings of the community to the spectacle. It is very true that Mr. PELHAM DALE is imprisoned, not for any opinions he holds, nor even for any eccentricities of ministration, but for disobedience to a law of the land. Nevertheless we are very much mistaken if such instances do not rapidly ripen the growing conviction that no institution which involves the law of the land in such humiliation ought any longer to be tolerated.

DISENDOWMENT OF THE ANGLICAN CHURCH.

THE following letters are in continuation of the correspondence commenced in our last number:—

To the Editor of the Nonconformist and Independent.

SIR,—It is of the utmost importance that fellow-Christians should understand each other's motives. I am, therefore, grateful to Mr. Rogers for his courteous reply in your last issue. His answer seems to be shortly this: "We are entirely sincere in our desire to do nothing to weaken the Church; in advocating Disendowment we are only actuated by friendly motives, because we honestly believe the loss of this property will increase the real power of the Church, and this we would gladly see." Mr. Rogers supports this view by the following propositions:—

1. We would impose on Churchmen no "burdens" or "difficulties" which we have not ourselves faced.
2. We "doubt" the expediency of endowments.
3. "To endowments from national funds . . . we object on conscientious grounds."
4. That the life of the Church is in no "way dependent on the continued possession of the endowments" is argued from results being least satisfactory where endowments are most abundant.
5. Intensified zeal would make up for loss of property.
6. The Church, notwithstanding Disendowment, would, after all, remain "richly endowed."

On these propositions I would make the following comments:—

1. Seems irrelevant to the question, and is certainly not reassuring.
2. Cannot carry much weight till Liberationists forswear all endowments themselves.
3. By all means let them oppose any State grant in the future. Parliament has not for years voted a penny towards the building of churches or the stipend of the parochial clergy. Churchmen are certainly not inclined now to ask a grant; all they ask is the same protection for their endowments which Parliament gives to Dissenters' endowments.
4. Even if true, the premiss does not warrant the conclusion.
5. Shows it to be doubtful whether Mr. Rogers' scheme of Disendowment will much improve the Church after all.
6. The question seems to me to be really met only by 5; though the other reasons adduced seem to betray some misgivings on this head.

But, Sir, I am content to accept this reply, that, in the opinion of Mr. Rogers and his friends, it is a real act of friendliness to confiscate Church property, because they wish to free us from the benumbing influence of endowments, that self-reliance and intensified zeal may strengthen the spiritual power of the Church. Though here I

must just add that this is an argument which cannot with clear conscience be used by any Liberationists who have not themselves abjured all endowments.

But there is this further question which I would fain ask those who are Christians first and Liberationists next. Are they bound to carry these friendly motives into action against our will?

There are those who think "Establishments" sinful—plainly, they have no choice but to agitate for Disestablishment. But no one pretends that endowments are sinful; at the worst they are inexpedient. Between Disestablishment and Disendowment there is, in the eyes of Churchmen, an enormous difference. We care not a straw for any social advantage which connection with the State may (be supposed to) give us. We oppose Disestablishment as patriots, because we believe that the State (rather than the Church) will suffer from it. But Disendowment we oppose because we are honestly convinced (and surely Churchmen may be allowed some knowledge of their own needs and work) that it will inevitably "weaken the spiritual force of the Church." And Mr. Rogers cannot be ignorant that many who advocate Disendowment do so because they, too, believe the same. I ask, then, admitting the friendly motives of some Liberationists, how can they feel justified (as Liberals, too) in forcing their theory upon fellow-Christians who utterly disagree with them? I ask whether such action is consistent with the royal commandment "to do to others as we would they should do to us"? I ask whether, at all events, with a population increasing three millions in ten years, with the means of grace utterly inadequate for thousands in our land for whom Christ died, Disendowment is not so dangerous an experiment as to make the boldest hesitate?

A PERPLEXED PARSON.

Nov, 8, 1880.

To the Editor of the Nonconformist and Independent.

SIR,—A "Perplexed Parson" has, to some extent, misunderstood the object which I had in view in replying to his previous letter, and the force of some of the arguments which I employed. The one error, indeed, involves the other. Had I undertaken to set forth the Nonconformist case in favour of Disendowment, I should have adopted a very different line of reasoning. But that did not come within the scope of my reply, which was intended to deal exclusively with the alleged inconsistency between Nonconformist professions of good-will to the Church as a spiritual community, and the opposition to the continuance of the Establishment, including, as that undoubtedly does, an attempt to withdraw from the Episcopal Church the public endowments which it at present enjoys. It is not necessary to my case that the Nonconformist contention in relation to Disendowment should be accepted as conclusive, but simply that our conscientiousness in maintaining it be so far recognised that we shall not be suspected of urging it from a desire to injure the Episcopal Church. If a "Perplexed Parson" will read my reply in this light, he must perceive that some of his comments are outside the mark.

My first proposition is undoubtedly irrelevant in an argument intended to support Disendowment; nor, indeed, was it advanced as an argument at all. It was simply a preliminary observation intended to remove any prejudice that might exist. We may have made a great blunder in trusting to the voluntary offerings of the members of our churches for the support of our institutions, but we have done it with our eyes open. We have never repented of the choice; we believe that our work has been helped and not hindered by our absolute independence of the State, and we, therefore, point to our own position as a sign that it is not hostility to the Church that prompts our action against the Establishment. Churches which within two centuries have grown to be the power which Nonconformists are to-day are not likely to regard a state of freedom, though it be also one of Disendowment (so far as national funds are concerned) as involving either indignity or weakness. I speak of two centuries, but it is practically within less than a century that the remarkable development of our Dissenting churches has taken place. For a time no effort was spared for the purpose of stamping them out. A century after the Toleration Act they had to keep up a hard struggle for existence, during which little progress was made. Now they include half of the church-going people in the country. Is it wonderful that those who have had such an experience have an unbounded faith in liberty? Or is it surprising that they have not any keen appreciation of the injury which any Church is likely to suffer from being thrown on its own resources? This is all that I meant to establish. Perhaps it would have been wiser if I had taken my illustration,

not from our position, but from that of the Church of England itself. Your correspondent reminds us that for many years Parliament has not voted anything for the Church of England. The period that has elapsed since the last grant was made is, I venture to say, the brightest in the annals of that Church. The liberality of its sons has been unbounded; the signs of life and earnestness on every side have been such as to cheer the hearts of all who care for the growth of godliness more than for the interests of their own sect; the capacity which the Church has shown for meeting the wants of the nation has been remarkable. A reference to such facts is certainly relevant when my object is to show that a movement towards Disendowment does not mean evil to the Church. On every ground it ought to be reassuring. It does not prove that Disendowment would be just or expedient, but it does go to show that it may be contemplated without alarm. At least, those who have never asked for endowment themselves, need not be accused of bitter hostility to another Church because they urge that it is not just for the State to appropriate to it, now that it includes only a part of the nation, property which was destined for the use of the entire people.

I can conceive, indeed, of circumstances under which even such a demand might wear an unfriendly aspect. If the question of property stood alone; if every other bond of connection between the Church and the State, were dissolved, and the only remnant of the old system of privilege was the enjoyment of a national estate by the favoured Church; and if Nonconformists, having no advantage to gain for themselves, engaged in an agitation for the purpose of depriving that Church of these revenues, it might be alleged, with some show of justice, that sectarian animosity prompted the action. But this is not the case here. "There are those," says the "Perplexed Parson," "who think Establishments 'sinful,' plainly they have no choice but to agitate for Disestablishment." I am of the number. So are a large proportion of my fellow-members in the Liberation Society. I think injustice a sin; and a State is, in my view, guilty of glaring injustice when it exalts one class of men, and puts down another, solely because of a difference in religious opinions. That is the radical vice of all Establishments; but in our case it is associated with a multitude of others which must, I should think, make the very idea of a State Church an offence to the earnest Christians who belong to its fellowship. I can have no doubt that it does so when I observe their anxious endeavour to explain away some of the unpleasant features of the system, or their loud outcries whenever they feel the severe pressure of a rule whose existence they do their utmost to ignore. They chafe against Lord Penzance and refuse to acknowledge the jurisdiction of his Court; they protest against the Judicial Committee, and undertake to correct it in matters of law by appealing from the authority of our best judges to the dicta of Mr. Keble and Dr. Littledale; they insist that they will submit to the authority of Parliament only when its Acts have the sanction of the Church. But they cannot alter the stern reality. Parliament is supreme. It chooses the Prime Minister, who appoints the Bishops; it passes Acts for the regulation of public worship; it retains the right of upholding, or modifying, or repealing the Act of Uniformity, by which doctrine and ritual alike are fixed. All this is, in my judgment, a sin against the majesty of the one head of the Church. Therefore I am bound, on the showing of your correspondent, to agitate for Disestablishment. But the idea of separating that from Disendowment is a vain dream. No sound politician of either party would have the patience to listen to a suggestion that the Church should be exempted from the control of public law and yet be continued in the enjoyment of a public estate.

I am not going here into any question as to the expediency of endowments. The reference I made to the point was introduced incidentally, and only with the view of strengthening my own position, that Dissenters are not governed by enmity to the Church in their hostility to the Establishment. In support of this I urged that some of us do not believe in the value of endowments, and I may add that there would be little disquietude amongst us if it were proposed to confiscate all our endowments. But that is not the point here. It is not suggested that the Church of England should be deprived of any endowments which belong to it as a distinct community. The difficulty undoubtedly is to discriminate between that which the Church holds from the nation and that which must fairly be regarded as its own independent estate. But that is a question of practical detail; and important as the detail is, it does not touch the principle. If it could be shown that all the endowments were the rightful inheritance of the Church there would be an end to all suggestions for Disendowment. It is national property alone which the Liber-

ation Society would propose to restore to the nation, and it is certainly no answer to its demands to tell Dissenting churches that they ought first to surrender their private estates.

There are other points in the letter which I ought to deal with more fully were I discussing the question as a whole. But your space has limits, so as my time, which would render it impossible, even if it were desirable, to go so far afield. There is one statement, however, which I cannot dismiss without notice. It is asked whether "with a population increasing three millions in ten years, with means of grace already inadequate for thousands in our land, for whom Christ died, Disendowment is not a dangerous experiment." The argument, if it is worth anything, goes a great deal further than the writer carries it. He is content there should be no further endowments from the State. But if the State has any duty in the matter it ought to provide for its ever-increasing population. The principle of a State Church is surrendered when the State abandons the work of providing for the religious instruction of the people. Christian zeal is now left to meet the necessities about which the State no longer professes to care. The appeal, therefore, to the large demands created by the vast increase of the population is altogether irrelevant. It will be said, of course, that the Church will be better able to fulfil this obligation when it has a reserve fund, in the gifts of former generations, on which it is able to draw. Alas! I should say for the Christianity of our own day, if it cannot do its own work, but has to eke out its miserable deficiencies by means of the funds which superstition wrung from the fears of men in the dark middle-ages, for purposes very different from those which the Church of England contemplates to-day. But be that as it may, it is an important question how far these endowments are really of the practical value that is ascribed to them. This is one point which I raised in the proposition which your correspondent marks, "4" whose full bearing he has not grasped. When I consider the way in which a large part of these endowments is wasted; and when, on the other hand, I see how new bishoprics spring up into existence entirely from the voluntary contributions of Liberal Churchmen; and how some of the noblest work done in the Church is done by men who have no share in these endowments at all, I venture to doubt whether their utility is not greatly exaggerated. Whatever it be, I cannot overlook the cost at which it is obtained—the sacrifice of self-government; the appointment of the chief rulers of the Church, determined in the ultimate issue by an Assembly in which sit unbelievers; the continuance of those flagrant abuses which have made the system of patronage a bye-word in the land, the wranglings in courts of law and in Parliament, about the most sacred points of doctrine and ritual. These things make me ashamed, as a Christian, standing outside. How Churchmen endure them I cannot comprehend. I may be charged with being extreme or visionary, or impracticable, or, to sum up all in one, a Radical, for holding these opinions. Be it so. On all these points time will pronounce the verdict. But I certainly ought not to be classed as an enemy of the Church because I desire to free it from scandals.

Nor can I be fairly accused of meddling with strife in which I have no actual concern. I believe the Anglican Church itself will be benefited by the change; but the nation is implicated in the wrong which is done to religion by the present system, and it is as citizens that Dissenters claim the right to interfere. We have no desire to force on the Church methods or plans to which its members are averse. All that we ask is that the State should not undertake functions it has no fitness to discharge, and usurp an authority which it has neither right nor ability to exercise. That is disestablishment, and disestablishment means disendowment. There are politicians who resist disestablishment because they are reluctant to leave the Anglican Church the unfettered control of the large revenues which any scheme of disendowment would assign her. It is not to be supposed that they would ever agree to leave it in undisturbed possession of property which in equity belongs to the whole nation. In short, disestablishment without disendowment is not within the region of practical politics.

Yours,

J. GUINNESS ROGERS.

In face of the gathering forces of Sacerdotalism bent upon bringing our country under the yoke from which the Reformation delivered us, it must be a source of sincere congratulation to the friends of civil and religious liberty to note the remarkable manner in which different sections of the Free Churches, holding substantially the same doctrinal views, are being gradually drawn together for more united action against their triple foes—Ignorance, Superstition, and Irreligion.

A Pan-Presbyterian Conference has just closed its assembly in America, and now the various Wesleyan denominations are organising a representative Congress to meet in this country in August or September next. The Congress is to include 400 members, ministers and laymen being practically in equal numbers, and due proportions being observed with relation both to geographical and denominational dividing lines. Two hundred are assigned to British and Continental Methodism, and to their affiliated conferences and mission fields, and 200 to the Methodism of the United States and Canada, and their associated missions. The still more delicate task which fell to the lot of those who arranged the preliminaries was happily completed. The Wesleyan Conference will have eighty-eight representatives, and the other branches of the Methodist family will be represented in the following proportions: Primitive Methodists, 36; Methodist Free Churches, 22; Methodist New Connexion, 12; Bible Christians, 10; Reform Union, 4; Irish Conference, 10; French Conference, 2; Australian Conference, 16. The Congress will have as their central place of meeting the chapel, so rich in historical associations, in City-road, London; but all-day conventions at various centres throughout England will be addressed by deputations. We augur much good from this brigading of the several regiments of Methodism, and if it should be found hereafter that, as a consequence of the friendly communion thus rendered possible, the number of separate organisations may be permanently reduced without sacrifice of anything worth preserving, and with a decided increase of efficiency, there would be no cause for lamentation over such a result. But, be that as it may, the assembly of a Congress under such circumstances may be accepted as a very hopeful sign of the times.

There was an interesting gathering at Hare-court Chapel on Saturday afternoon, the occasion being the unveiling of a stained-glass window erected as a memorial of one who for many years so acceptably occupied the pulpit there—the Rev. Dr. RALEIGH. That Dr. ALLON, Dr. STOUGHTON, Dr. PARKER, with the present pastor of Hare-court, the Rev. G. M. STATHAM, should have given fervent utterance to the esteem and regard in which the memory of Dr. RALEIGH is held throughout the various ranks of Nonconformity will excite no astonishment. Alas! that it should be necessary to note as anything remarkable similar loving testimony in regard to such a man, from a clergyman of the Established Church. The Rev. GORDON CALTHROP was there to join in sympathetic utterances, feeling, as he declared, that "it would not be right, it would not be seemly, it would not even be Christian," that there should be no representative of the Church of England present to testify for one who had been honoured to render such service to the Christian Church. Mr. CALTHROP's testimony to Dr. RALEIGH was rendered heartily and ungrudgingly. "We have reason to thank God for making such a man, and for keeping such a man in the world for some considerable time to leave his stamp upon his fellow men." "With all his childlike simplicity, there was something grand and noble about him which reminded one of our Divine Master Himself." "One's ideal of Christian humanity was exalted by intercourse with ALEXANDER RALEIGH." But, that being so, whence arose the necessity for the guarded preface about not being present "in any official capacity," and the disclaimer of being "a representative man in any sense," while feeling sure that there was a very large number of his brethren of the Church of England who "would like to give expression" to similar feelings? Unhappily, our readers can supply the answer. Dr. RALEIGH developed the Christian graces thus eulogised in connection with a Christian Church which is not "by law established." Has not the time come for breaking down a Parliamentary barrier of which the Gospel knows nothing?

The English Church Union has announced through its secretary that its council has adopted a resolution, "That all clerical members be recommended no longer to abstain from restoring the vestments," the use of which has been declared by the highest Court of Appeal to be illegal, and for continuous persistency in the use of which the Rev. T. PELHAM DALE is now an inmate of Holloway Prison. Mr. FREDERIC HARRISON thereupon propounded in the *Pall Mall Gazette* the awkward question, "Are the Government about to prosecute Mr. CHARLES L. WOOD and the Council of the English Church Union?" and proceeded to contend, with trenchant logic, that they are participants in the offence charged against Mr. PARNELL and the Land League, of "conspiring to incite persons to break their lawful contracts, and to offer open resistance to the execution of the law." The idea of "a body of Government servants" taking up such a position, he, with stern pleasantry, describes as "unspeakably comic," only to be paralleled by a supposititious case of the Guards' Club giving contrary orders to that of the War Office as to military uniform, or of postmen making their way into

prison "for conscience' sake," because they are not allowed to disport themselves in the dress of the Beef-eaters. The Hon. CHARLES L. WOOD has replied that the analogy fails, because the existence of any "contract by virtue of which the clergy are bound to recognise the decisions of the Judicial Committee" is "the matter now in dispute," the question at issue being "whether it is the State or the Church which is, in the last resort, to adjudicate in strictly spiritual matters." Mr. HARRISON's rejoinder is something for the Ritualists to ponder over. If that is the point at issue, then the obvious question is, What business have Mr. WOOD and the Church Union in an institution which "from top to bottom, rests on an intricate series of statutes, amended from time to time by Parliament and interpreted by an elaborate machinery of courts?" For three hundred years the Church of England has enjoyed "ascendency, monopoly, wealth, even the right of persecution, direct or indirect," by authority of Parliament; to that authority it had appealed loudly this very year to "maintain its exclusive ascendency in the burying places of the dead;" and those who have bartered for Acts of Parliament, "the last shred of spiritual freedom," must "take the bad side of a State Church along with the good side." The Ritualist clergy have no claim to the honours of those who bear witness for conscience' sake; they have accepted a State function defined by law, and now insist on breaking the law—they are mutinous public servants. "It is not for them to talk of spiritual freedom and conscience. And to talk of disputing the authority of the final Court of Appeal is simply to tell us that they are determined to break the law." The Ritualists, we venture to say, will not find it an easy task to "rail the seal from off that bond."

Paris, which has of late condemned so emphatically Papal intrigues against freedom, has, at the same time, manifested, in an unlooked-for manner, in connection with the labours of a devoted Congregationalist minister, the Rev. R. W. M'ALL, a willingness to receive the message of glad tidings when proclaimed in simplicity and purity. It would, therefore, ill besem the Congregationalists as a denomination to suffer the extinction of the church of their order which has for nearly twenty years been maintained in the Rue Royale. Yet there seems some danger of the occurrence of such a disaster. The existing lease expires in April next, and the renewal will involve a considerably increased rental—£340 instead of £200. The retirement of the Rev. T. BARON HART will also necessitate the guarantee for a time of an adequate income to the future pastor. Those who are acquainted with the work which is being done in this district earnestly deprecate the abandonment of the vantage-ground at present possessed, and in this they are warmly seconded by the Rev. R. W. M'ALL, whose sympathy in the work should alone suffice to ensure a hearty and prompt response from Congregationalists in this country towards the result thus sought to be secured. Some correspondence upon the subject in another column, will be found worthy of attentive perusal.

WHAT CHURCHMEN SAY OF THEIR OWN CHURCH.

If we could believe that the stout words uttered at the late conference of the Church Association were to be followed by equally determined action, we might assume that the time had arrived when the Evangelical party in the Church of England had resolved to maintain the spiritual principles which they profess at all cost to political arrangements. In the very foreground of an official paper setting forth the Past Action and Future Policy of the Church Association, the executive authorities declare that "the Church of England has reached a crisis in its history which is of unprecedented magnitude and importance," in relation not only to ecclesiastical institutions, but to "the moral and religious interests of the nation at large." The Episcopal Bench, although for the most part in words acknowledging Ritualism to be what the Association describes it, "a treasonable conspiracy doing the work of the Church of Rome within the Church of England," manifest no real inclination to extirpate it. For a time they sheltered themselves under the plea that the novelties had not been proved to be illegal, but now that the law as to "sixty ceremonies and practices symbolical of Popish doctrines" has been ascertained, they still manifest something worse than supineness in their treatment of Ritualistic innovations. Such is the testimony of the committee of the Church Association as reported in the *Record* of last Friday. At the conference held on the preceding day at Willis's Rooms it was decided to promote an Ecclesiastical Procedure Bill in Parliament, in which, among other things, it would be proposed to deprive the Bishops of the veto they now possessed upon intended proceedings in the Ecclesiastical Courts. The conference also resolved to raise a new guarantee fund with a view to renewed efforts, in order to arouse the Protestant feeling of the country, and subscriptions to the amount of £6,000 were announced. We do not, however, propose, on the present occasion, to discuss the policy of the Church Association, but to cull from the full report in the *Record* a few extracts which will indicate what earnest Protestants think of the condition of their Church, of the

policy of its episcopal rulers, and of the consequences of that action.

A Birmingham delegate declared that, as the result of the breathing time afforded to the intriguers, "to-day Ritualism, unlawful teaching, and bad doctrine, are more rife in the Church tenfold than they were ten or fifteen years ago," and are progressing at an increasing ratio, and he thus in plain terms accounted for this state of affairs: "Because our Bishops do not do their duty." A delegate from Manchester said, "I charge our Bishops with being the chief cause why we have not been able to do more than we have done to put a stop to these illegal practices;" and applause greeted the denunciation which he directed against them that they "prefer to stand idling in the market-place rather than go into their Master's vineyard to root out the weeds which grow there." One speaker found the secret of episcopal inaction in the desire to "make everything work smoothly" within the Establishment; while others did not hesitate to impute to many of these functionaries connivance and secret sympathy with these illegalities. Cases were cited where, several offences being charged, a few were disallowed and the majority suffered to continue, while in other instances the episcopal shield had been thrown over every illegality. Promotion-seeking clergymen, seeing in what direction the current was running, even though holding office as local secretaries of the Church Association, found it prudent to absent themselves from its meetings, and the worldly-wise commend those trimmers, "having observed that persons who take an active part in the work of that association seldom get promoted through the Bishop." For men so situated convenient pleas are found in an alleged "objection to controversy," and the assertion that the evangelisation of the masses at home and the promotion of missions abroad are "more important matters;" which suggested to one speaker this analogy: "Suppose a member of a Town Council were to go on arguing that there was nothing like fresh air and pure water when an enemy was trying to destroy the place." According to the Evangelical theory, the doctrine taught by the Ritualistic clergy is nothing less than "deadly error." While Evangelical place-seekers are timidly holding aloof from the controversy, active clerical sacerdotalists are found at work among the masses in our large towns, endeavouring to swell the ranks of their "Romanising confederacy;" "Ritualists are absolutely swarming in the country districts;" and in the foreign mission-field every device is being employed for the destruction of Evangelical agencies. "The Propagation Society," says the Rev. J. W. Johnson, "is in their [the Ritualists'] hands, and the Christian Knowledge Society is nearly in their hands." Witnessing such a state of affairs, the Protestant laity are, it is testified, being increasingly driven into the ranks of Nonconformity, feeling that Ritualism has entered into the very blood of the Establishment, and that "it will require," to use Dr. Jardine's language, "almost a miracle to drive it out."

Among the suggestions offered was one that the Council should make a collection of Episcopal utterances on points at issue, and obtain from the Bishops plain answer to such questions as, "What is to be your policy for the future? Is it your intention to see that the law is enforced? Will you refuse to promote known Romanizers? Will you refuse to place young men as curates to be trained and nurtured by such men?" We can hardly imagine that there are any credulous enough to suppose that much practical benefit would result from such tactics. A much more accurate view of the situation was that taken by the Rev. J. Bennett, when he gave utterance to the widely-circulated belief that, "Had the Bishops years ago decided that they would withdraw the licence of every curate who habitually violated the law, they would have suppressed Ritualism long ago." The Council of the Church Association sufficiently indicate their view of the secret leanings of the members of the Episcopacy by the clause introduced into their proposed Ecclesiastical Procedure Bill, depriving the Bishops of any discretionary power in arresting process against clergymen charged with any act certified to have been judicially decided to be an offence. The Council declare themselves firmly opposed to the efforts which it is expected will be made in the ensuing Session, with the aid of the Bishops, to transfer from Parliament to Convocation the power of initiating all legislation affecting the rites and ceremonies of the State Church. The Rites and Ceremonies Bill, they declare, "would virtually repeal and alter the 25 Hen. VIII., c. 19, to which it is diametrically opposed in aim and in spirit; the draft Bill aiming at making the laity submit to the clergy as represented in Convocation." To render possible the enforcement of the law without incurring the odium incurred where the penalty is imprisonment, the Council propose an alteration of the law enabling the judge to pronounce against a contumacious clergyman a sentence suspending him from office and benefice, either absolutely or for such term or terms, and with or without such conditions, as the judge may think, power being also given to pass an additional and definitive sentence of deprivation in case of persistent contumacy. An alteration in the Public Worship Regulation Act, enabling one aggrieved parishioner to set the law in motion is also to be sought.

Among the other plans for future action advanced by the Council is "the arrangement of Bible readings and other similar meetings of a devotional character, especially in parishes where people suffer from a dearth of spiritual privileges through Ritualistic teaching"—a noteworthy admission, not only of the failure of the "parochial system," but of the entire State Church theory. It is the one source of weakness which paralyses the energies of this agency as a Protestant organisation, that they determinedly ignore this conclusion. With benefices occupied by sacerdotalists, and Bishops conniving at the treachery of the clergy, they must make their choice either "to encourage concerted action for the advancement and progress of spiritual

religion," or "to uphold the doctrines, principles, and order of the united Church of England and Ireland." To combine the two purposes is to neutralise their energies and to court defeat in the future as in the past. Colonel Savile, recognising truly enough that "the Protestantism of the country is divided between the Evangelical party in the Church of England and the orthodox Dissenters," seems to think it a grievance that the Nonconformists hold aloof from any such incongruous endeavour; but the Rev. W. F. Stubbs, of Liverpool, with clearer vision, avowed his deliberate conviction that if the country will not submit to be Romanised they must "accept Disestablishment," there being, in his view, "no other way of settling the question."

Nonconformists are watching with real concern the struggles in which the Evangelical residuum within the Church of England are expending their energies, before their eyes are cleared from those scales of traditional prejudice, fancied self interest, and love of domination which have hitherto prevented them accepting a conviction as to which true Protestants outside the Establishment are now well-nigh universally agreed. The time cannot be distant when the true Protestants within the Establishment will also recognise that if they would go forth successfully against the Goliath of Sacerdotalism, they must determine to free themselves altogether from the worthless and encumbering armour of State Churchism.

Correspondence.

THE OPIUM TRAFFIC.

To the Editor of the Nonconformist and Independent.

SIR,—In your issue of the 28th ult. you draw attention to the statement in my speech at the late meeting of the Congregational Union in Birmingham, that Lord Elgin extorted at Thien-tsin from the Chinese Commissioners the legalisation of the importation of opium into China, and also to the reply to my allegation by Mr. H. N. Lay in the *Daily News*, affirming that "there is no truth whatever in it." You refer also to a reply to Mr. Lay's letter by the Rev. Mr. Turner, Secretary of the Society for the Suppression of the Opium Trade; to a second letter from Mr. Lay; and to one from Mr. Lawrence Oliphant on the same subject. Since you wrote your notice of the controversy so far, a letter from myself appeared in the *Daily News*, and in the same issue a third letter from Mr. Lay in reply to Mr. Turner, and further maintaining the truthfulness of his own contention.

I would beg of you to allow me to go in the present letter somewhat more at length into a vindication of my own truthfulness, and the substantial correctness of the allegation over which such a controversy has arisen.

In writing to the *Daily News* on the 25th ult., I made it clear by two sentences (and there is a third still more remarkable, which I did not care to quote) from Lord Elgin's Journal that the treaty of Thien-tsin was extorted from the Chinese Commissioners by the most violent pressure. "The poor Commissioners," as he calls them, felt the humiliation they were undergoing, and in the subsequent October, when writing at Shanghai to Lord Elgin, and asking for a modification of one of the articles to which they had agreed, they ventured to say: "When Kwei and Hwa negotiated a treaty with your Excellency at Thien-tsin, British vessels of war were lying in that port; there was the pressure of an armed force, a state of excitement and alarm, and the treaty had to be signed at once, without a moment's delay. Deliberation was out of the question. The Commissioners had no alternative but to accept the conditions forced upon them." The *précis* of this letter, furnished to Lord Elgin by his translator, says that the Commissioners "represent that the treaty was in reality extorted under pressure of a military presence." But Mr. Lay says that opium was never once mentioned in the negotiations at Thien-tsin; and he quotes in his third letter what Lord Elgin wrote on the 19th October, in reply to a letter from the Minister of the United States: "When I resolved not to press this matter on the attention of the Chinese Commissioners at Thien-tsin, I did so, not because I questioned the advantages which would accrue from the legalisation of the traffic, but because I could not reconcile it to my sense of right to urge the Imperial Government to abandon its traditional policy in this respect under the kind of pressure which we were bringing to bear upon it at Thien-tsin."

I give credit to Lord Elgin for the feeling of compunction which he thus describes. It was sufficient to keep him from "pressing" the legalisation of the import of opium on men who were "in a state of excitement and alarm under the pressure of an armed force;" but he was fully, though erroneously, persuaded at the same time of the advantages which such a measure would produce, and only bided his time to lay it before the Chinese officers, and urge it on them. He could not, and would not, forget that it had been charged upon him by his own Government that he should do this. Among the instructions which, on leaving England in the previous year, he had received from the Earl of Clarendon was this: "It will be for your Excellency, when discussing commercial arrangements with any Chinese plenipotentiaries, to ascertain whether the Government of China would revoke its prohibition of the opium trade, which the high officers of the Chinese Government never practically enforced; whether the legalisation of the trade would tend to augment that trade may be doubtful," &c.

The time for discussing and settling the legalisation of the trade was not distant. Lord Elgin, in his letter to the American Minister, went on to say, "The circumstances under which this question will come up for dis-

cussion in the conferences on the subject of the tariff, which are now being held, are happily different." I may say, indeed, that nearly a week before the date of his letter the question had come up and been settled. Mr. Lay tells us that after the negotiations at Thien-tsin it devolved on him to prepare the details of the new tariff. "When I came to opium," he says, "I asked what course they proposed to take in respect to it. The answer was, 'We have resolved to put it into the tariff as yang yoh (foreign medicine).' This represents with strict accuracy the amount of 'extortion' resorted to." But the Blue Book tells us another tale.

Those with whom Mr. Lay conferred in drafting his revision of the tariff would be officers who replied to him according to the instructions which they had received. It was understood on both sides that opium should enter into the revised tariff, and the import of it be legalised. We come to the 12th October, and in a public building in Shanghai we find two deputies for Lord Elgin, Messrs. Oliphant and Wade, and two for the Imperial Commissioners, the treasurer and judge of Kiang-su province, the latter of whom had also been for two years superintendent of Customs at Shanghai. With them, at Lord Elgin's request, is Mr. Lay to assist them in their proceedings. Their object is to discuss the revision of the tariff and other matters.

The Chinese deputies were supplied with a memorandum of the different questions to be dealt with, the seventh being the "legalisation of opium under duties." The legalisation was to take place. It was for those four at that meeting simply to arrange the duty under which it should come into effect. The English deputies, however, took the opportunity to show how reasonable the demand was. They urged first that "no laws were found to exclude the article!" So it is written over the signatures of themselves. Such an argument was of a piece with the military presence and "bullying" at Thien-tsin. The deputies urged next that "the irregularity of the present trade in opium was highly objectionable." This was true. There was, on the one hand, a moral protest against what was wrong and illegal. But the Power so protesting was weak; the craving and covetousness of many of its people and officers were constantly rendering its protest of no effect. There was, on the other hand, the Power which demanded a legal market for its opium; it was strong, resistless, and relentless in the pursuit of its object. It had introduced into the Thien-tsin Treaty an enunciation of the "golden rule" of the Christian faith which it professed, and now it was illustrating its own compliance with that rule by trampling on the conscience of its feeble opponent! It insisted on removing the "objectionable irregularity" by legalising the forbidden drug. So passed the proceedings of the first day. The Chinese deputies knew now what was expected of them.

The five men met again next day, and we are told that "the British deputies proposed to proceed at once to the question of legalising the trade and carriage of opium, grain, cash, &c., hitherto forbidden by law. After some demur the Chinese deputies consented to proceed with opium, and were called on, accordingly, to state what duty they proposed to place upon the drug. The Judge, whose position gave him a chief voice in such matters, admitted the necessity of a change. China (here must follow the purport of what the judge said) still retains her objection to the use of a drug on moral grounds, but the present generation of smokers, at all events, must and will have opium. To deter the uninitiated from becoming smokers China would propose a very high duty, but as opposition was naturally to be expected from us (that is, the British deputies) in that case, it should be made as moderate as possible." Finally, after much discussion, into a detail of which I cannot go, it was agreed to put down 30 taels (say, not £10) per chest as the duty to be levied.

Such was the way in which the legalisation of the import of opium into China was established by the British deputies appointed by Lord Elgin, as related by themselves. I need not point out how different it is from the account of that legalisation as given by Mr. Lay, and still more from that given by Mr. Lawrence Oliphant in his letter to the *Daily News*. If I have misrepresented or exaggerated in any point, let it be pointed out. The conclusion which I have held for the last four or five years is that the actual legalisation of the traffic was the natural sequel of the treaty forced on the Chinese Commissioners at Thien-tsin. The lion's voice was not so loud, and his claws were not so threateningly displayed, as they had been at the northern port; but the Chinese Commissioners had not got over the fear of him which they had there felt, and there were sufficient tokens that the same animal was confronting them in a modified mood at Shanghai. I contend that a review of the whole case justifies the language of the brief sentence, or part of a sentence, into which I had to condense the whole case at Birmingham.

Not having the Blue-book by me when I wrote to the *Daily News* on the 26th ult., I was led to take from the letter of Mr. Turner his account of what Mr. Reed wrote to Lord Elgin about the Chinese Commissioners shrinking through fear from freely stating their views about the opium trade. Mr. Turner's quotation of Mr. Reed's words was, unfortunately, incomplete, and he thereby laid himself open to a severe retort from Mr. Lay, to which I must likewise be supposed to have fairly exposed myself. On carefully re-reading Mr. Reed's letter, I find he is not referring to Lord Elgin's negotiations at all, but to communications which had passed between himself and the Commissioners, and which led him to suppose either that they were indifferent to the opium trade, or feared to enter on the discussion of it, as one of his countrymen had suggested to him. I make this statement to acknowledge the error into which I was led, and also to close this too long letter by adding the concluding words of the paragraph in Mr. Reed's letter, which Mr. Lay also quotes and emphasises, "My deliberate judgment

was, and is, that the trade must go on, with all the mischief and disgrace, unless your Excellency will undertake to adjust and regulate it?" The trade has gone on, notwithstanding Lord Elgin's adjustment and regulation, doing more mischief, and occasioning to India, China, and Great Britain more disgrace than it did before. I for one believe that if allowed to continue increasing as it has done, with its direct and indirect effects, it will lead both to the loss of our Indian Possession and the ruin of the Chinese Empire; and what the Anglo-Oriental Society desires is to unite the British Government and the Chinese in a sincere endeavour to effect the entire suppression of the traffic. They would have done so more easily forty years ago; such is the necessary result of allowing the evil to grow. But I believe they can do so now. It is not the part of any man, much less is it the part of two great empires, to await the ruin which it is possible for them to at least try to avert.

Apologising for asking you to allow me the space necessary for this letter, which I have, notwithstanding, done my utmost to compress,

I am, Sir, your obedient servant,

JAMES LEGGE.

Oxford, Nov. 3, 1880.

P.S.—I hoped that the above letter of the 3rd current would reach you in time for your issue of the next day. I find in that issue, however, instead of my letter, another from Mr. Lay in reply to mine of the 26th ult. in the *Daily News*. Everything adduced by him of any importance in the matter in dispute has been replied to by anticipation in the above letter. I might say much more in confirmation of my views, and hit Mr. Lay hard for some passages in his last letter; but *cui bono*? If I shall not have satisfied your readers that I was correct in what I said at Birmingham, I must be held to have spoken unadvisedly, though that would not affect the case against the opium trade, and the necessity for its suppression.

Oxford, Nov. 6, 1880.

NONCONFORMISTS & THE MARRIAGE LAWS.

To the Editor of the *Nonconformist and Independent*.

SIR,—The subject of the marriage laws, raised in your last issue, must not be allowed to drop. The Rev. W. A. Blake stated, not only with great fulness, but with great clearness, the objections which many of us have to the existing state of things. He also stated what in his opinion might be made the ground of a scheme which would give satisfaction to those of us who are dissatisfied with matters as they at present exist. And that there is great dissatisfaction is beyond all controversy.

It would be a waste of your space to re-state all the objections which Mr. Blake has urged with so much pertinence. The grievance is not a sentimental one. It is, and more especially in some of the country districts, tremendously real, and it does more to fasten upon Nonconformist ministers the badge of ecclesiastical inferiority than any other thing with which I am at present acquainted. In large towns this registration question may be regarded with comparative indifference; but those of us who have to do the work of the church in country districts are driven to view it in another light. In most towns of any size, one-half the population, at least, are Nonconformist in their sympathies, but for some reason, or reasons, which it would be easy to guess, the great proportion of marriages take place at the Established churches. Now, it is not at all pleasant for a minister to see his young people ignoring his services at what is unquestionably a most interesting episode in their lives. Not infrequently I have heard them apologise on the ground that it was so much easier and so much less expensive to get married at the Church of England. And in both these particulars they are within the strict lines of truth. Mr. Blake has pointed out the expense attending a wedding at a Nonconformist church. There can be no doubt that to many this is a very serious obstacle, and if it is serious in such a town as Stockport, it is much more serious in a semi-rural district such as the one in which I have to live and work. Though the town of Blackpool contains from 10,000 to 12,000 inhabitants the registrar's habitation is four miles' distant, and his district embraces a circuit of close upon a dozen miles. For a couple to get married by their own minister in the church which they have been wont to attend indicates the possession of some backbone. The ordeal through which they have to pass is a formidable one. They first look up the minister and explain to him what they require. He tells them that they will have to go to the registrar, which not infrequently means the loss of at least half a day's time, with its attendant expenses. They visit the minister once more, to explain what arrangements have been made with the registrar, and after the customary weeks of waiting put in their appearance on the appointed day. Perhaps, as was the case at a recent wedding in this town, they have not sent the registrar a second notice, and he is not present when the service should commence. Then there is an anxious flutter. There is a rushing to and fro to seek the missing officer, and there is great curiosity on the part of some 800 or 1,000 people who crowd the church to know why the service cannot go on without the registrar. But go on legally it cannot, and in the case to which I refer, go on legally it could not until the next day, much to the annoyance and chagrin of those particularly interested. What was the result? Why, of course the parties had to go home without being married, and many among the onlookers commented after this fashion:—"Ah, they should have gone to Church, and got married properly. There such a blunder could not have occurred," for, "you see Dissenting ministers are not proper ministers. They can't marry anybody without someone to see that they do it right."

Of course comments of this kind are easily laughed at; but no amount of laughing removes the mischief they cause. In country districts this particular fact that a Nonconformist marriage cannot take place without the registrar is dwelt upon as a proof, to quote a phrase current in these parts, we of the Free Churches "are not proper ministers." In the interests of religious equality a change of some kind there must be. Nineteen-twentieths of the people regard marriage as more a religious than a civil contract, and I for one am not sorry that they do. Consequently, we must recognise this feeling, and strive for such an amendment of the law as shall give us complete control over the marriage service. It would be as well to face the fact that leveling down the clergy and sending them the registrar is not a possible thing to do within the next twenty years, if at all. Many of us would not regard a nuisance as one whit less a nuisance because it was imposed on somebody else. The majority of ministers, if honest, would say that if it were a matter of choice they would rather not have the registrar present, and could hardly be persuaded into getting enthusiastic over a project for sending him to those who now know him not.

There are two ways out of our difficulty. There is such a Bill as the one with which Mr. Blennerhassett's name is associated. A Bill which, while it has some objectionable features, would, should it become law, put us in a far better position than we are in to-day. Then there is the plan which works so well in Scotland, on the lines of which Mr. Blake has largely moulded his proposal. The objection is, Does Mr. Blake "propose that the marriage law shall be uniform, whether the marriage service be performed in an Episcopal church or at a Nonconformist place of worship?" In all probability, Mr. Blake is not so anxious to secure absolute uniformity as he is to get relief for himself and brethren from what is an unmistakable grievance. It seems to me that we can hardly discuss this or any question without dragging to the front the clergy of the Establishment. Yet we ought to do it, and we must do it. There never was a better time to press a reasonable proposition upon the Government than the present one. The Liberal party has not yet forgotten the service Nonconformists rendered seven months ago. A Member of Parliament, now filling a most important office, said to me a short time since "that on his part and the part of those who acted with him, there was a genuine desire to give us relief. But the worst of it was Nonconformists did not know their own minds." The Liberation Society says, "Send the registrar to the Church of England," and the clergy say, "We won't have him at any price." I am a member of the Liberation Society, but I am of opinion that I should not violate one of its great principles even though I undertook to register a marriage performed in my own church. I would rather have the Scotch plan, but if it must be the other, why, that rather than stop as we are.

I do hope that the country brethren who know where the shoe pinches, will keep this matter well ventilated in your columns. The annoyance to which hundreds of them are subject is beyond all possible doubt, and our chance for a reform of the marriage laws is now. If we miss it, we can subside into quietness for the next ten years.

I am, yours, &c.,

Blackpool, Nov. 5, 1880.

JAS. WAYMAN.

To the Editor of the *Nonconformist and Independent*.

SIR,—Your correspondent, Mr. Blake, writing on this subject in your last week's issue, is evidently aware of the difficulties of dealing with this matter, arising in a great measure from a want of sympathy with the movement which he desires to see initiated amongst the Nonconformist body. They feel with him that it is an invidious distinction between Churchmen and Dissenters that the latter are not allowed to celebrate a marriage without the presence of a registrar; but I believe that a large majority of them are quite willing to allow the present system to continue on the ground that registration is more correctly done than it would be under any plan hitherto suggested, not even excepting that of Mr. Blake's. Moreover, there are very few Nonconformists who look upon registrars as the odious creatures they are represented to be by Mr. Blake. He sneeringly asks, "Does the registrar represent the power and glory of England?" and makes a statement, in order to cast a slight upon them, that "they are appointed by or through the Board of Guardians, and are representatives of the Poor-law of England." This statement is simply untrue. They are appointed by the Registrar-General, and are in no way responsible to or connected with the Board of Guardians.

The proposal of Mr. Blake is to have one uniform mode of procedure throughout the whole of the United Kingdom, and among other statements he says that a similar custom to the one proposed by him prevails in Scotland and Ireland. By this I suppose he means that he would make the law in England conformable to that of Scotland and Ireland. I don't know what the law in Ireland is; but I scarcely think that the Scotch system would suit Mr. Blake. I don't think that he would like to hold himself at the call of anybody at any time of the day or night to marry a couple, which the Scotch ministers are obliged to do. Many of them are obliged to go several miles to marry people at their own homes, and there is no pay. This latter, I am sure, would not suit Mr. Blake, as he religiously sticks to his 5s. fee whilst cutting down all others.

That unpleasant occurrences take place occasionally is not to be denied, and they are much to be regretted, but that would be the case under any plan that could be proposed. Cases have occurred where ministers have been the cause of hours of delay, both at marriages and funerals. I heard of a case lately where a minister kept a bridal party waiting for nearly two hours, and there was the "nervous apprehension" lest he should not turn up in time. Another case was where a funeral was delayed for several hours because the minister had forgotten his engagement, and was away at a cricket

match. A case is referred to by Mr. Blake where a registrar required the repetition of the legal portion because he could not hear it. I can refer Mr. Blake to another case where the registrar had to call the minister to account for omitting a portion of the ceremony by turning over two leaves of his book instead of one, thereby leaving out a portion of the legal form.

Referring to the Established Church, Mr. Blake says, "The clergy have done so far without the registrar; they don't want him; they won't have him." All I can say is that if the Church register that I have seen (and it ought to be one of the best) is a fair specimen of their marriage registers, they stand terribly in need of him.

I am afraid Mr. Blake's Nonconformity is of a very wishy-washy description, seeing that he wants to be a paid servant of the State. Let him apply himself manfully to the larger question of the separation of the Church from the State, and then all these petty matters will be adjusted.

I am, yours respectfully,
A REGISTRAR.

DISESTABLISHMENT AND DISENDOWMENT.

To the Editor of the Nonconformist and Independent.

SIR,—In common, no doubt, with many of your readers, I have read with interest the letter of "A Perplexed Parson," and the reply thereto of the Rev. J. G. Rogers, in your last number. It is scarcely surprising that Churchmen should sometimes be unable to reconcile the effusive professions of goodwill expressed by Dissenters towards the Episcopal Church with their efforts to effect both its Disestablishment and Disendowment. No doubt such expressions of goodwill are often uttered by Nonconformists without any very definite comprehension of the real character of Episcopacy as it exists in the Church of England. So long as Episcopalians are willing to meet them as Christian brethren on equal terms, without arrogant assumptions and absurd sacerdotal pretensions, and to co-operate with them in the diffusion of pure Evangelical Christianity, Nonconformists must unfeignedly rejoice in their progress and prosperity. But it is, of course, impossible that they can, in common consistency, wish well to, or desire the perpetuation of, a religious organisation which is based upon the exclusive principle of Apostolical Succession, and which denies the claim of non-episcopal bodies to be regarded as churches, and refuses to recognise their pastors as duly-constituted ministers of Christ. The Church of England comprises large numbers of Episcopalians of both the above classes, but her actual laws and regulations are, unhappily, in favour of the party of bigotry and exclusion.

There is very great reason to fear that, after Disestablishment, Episcopalians as a body will cherish a feeling of arrogant contempt and hostility towards other religious denominations, and this furnishes a powerful and sufficient reason why they should not be left in possession as a Free Church of endowments which they have only possessed as a National Church, and which Disestablishment would deprive them of all right to retain. Surely, as a matter of moral equity, Roman Catholics would have at least as good a right to claim a share of the Church buildings and endowments as Protestant Episcopalians; but I contend that we ought to adhere to the broad principle that, having been appropriated to a national institution, they are national property, and that no independent sect has any right to possess them. In regard to a large proportion of Churchmen, it would be absurd to suppose that they are Episcopalians as a matter of serious conviction; they have simply become such from the fact that the State patronises episcopacy.

As a simple matter of justice, before Disestablishment the Church of England and the Prayer Book should be unsectarianised, and Disestablishment and Disendowment should be effected gradually. If this course is not adopted it will almost inevitably be effected unsatisfactorily, and non-Episcopalians will find, when it is too late, that some, at least, of the evil results of the union of Church and State will remain after that union has been formally abandoned. No doubt, too, such a modification of the Establishment would be supported by many persons of Liberal opinions and friends of religious equality who cannot yet see their way clear to support its entire abolition.

It is one of the great objections of Liberationists to the Church Establishment system that it induces several bitterly antagonistic sects within the Establishment to remain united together as one nominal Church, in violation of principle and consistency. But if, as is proposed, the Church buildings and endowments, created by these different sects and parties during the last fifty or sixty years, are handed over to one free Episcopal Church, this evil will more or less continue; or, very possibly, such property will fall under the predominant control of the High Church party, who would most probably get the upper hand of the Broad and the Low.

One of the best things that could happen to Churchmen, previous to the entire separation of Church and State, would be that they should be subjected for a few years to unsectarian evangelical teaching in the churches of the Establishment. They would thus be the better prepared, without prejudice, to connect themselves subsequently with whatever religious denomination they might think proper.

My suggestion, therefore, is that the State should at once abandon the exclusive patronage of Episcopacy; that it should cease to have anything to do with Convocation or the bishops, and that it should refuse to allow any Church buildings hereafter erected to be connected with the Establishment. Among the immediate results of this policy would be:—1. That those Churchmen who really care about episcopacy would at once form themselves into a Free Episcopal Church. 2. That the more bigoted portion of them, including the

Ritualists, would refuse to officiate in, or remain connected with, an unsectarian National Establishment, and would voluntarily leave it, which would obviously be an unspeakable benefit.

The appointment and removal of all ministers should be directed by the State, which should, to a reasonable extent, be guided by the wishes of each congregation. State-payments should, as far as possible, be abolished, and every effort should be made to induce congregations to maintain their own ministers. As the State is essentially incompetent to decide on "terms of communion," there would be no alternative but to leave this matter in the hands of each minister, who could, of course, if he pleased, form the communicants of his congregation into an organised body, i.e., in the true and proper New Testament sense—a church. If any of them chose to go to a bishop to be "confirmed," they would, of course, be at liberty to do so. Patrons of livings would have to receive compensation out of the proceeds of such livings, and clergymen now holding livings should receive fair compensation on relinquishing them. In regard, however, to a large portion of the churches, a better plan than the one I have suggested would perhaps be to at once let or sell them to the highest bidder, which course should ultimately be adopted with nearly all of them. Very possibly a general opinion in favour of complete Disestablishment might be created among all parties in the course of a few years.

J. RUSSELL LEONARD.

Weston-super-Mare, Nov. 6, 1880.

OPEN AIR PREACHING.

To the Editor of the Nonconformist and Independent.

SIR,—By the courtesy of the Secretary I attended the meeting of the London Congregational Union held yesterday in the Memorial Hall in Farringdon-street, and was very much pleased with Mr. Bachelor's papers on "The Aggressive Power of Congregationalism," as well as charmed by his frank and genial style. But I confess to a feeling of disappointment that neither in the paper nor in the discussion which followed was there an allusion to, much less a recommendation of one of the first elements of aggression—viz. open-air preaching. No work in large centres of population can be called aggressive that does not include in its programme this apostolic method of preaching the Gospel. The opening of churches and Mission Rooms does not lay hold of working men, even when backed-up by house-to-house visitation. Nothing short of going out will compel them to come in. I could point to thriving congregations of which more than one-fourth of the members were first awakened by open-air preaching. Even so late as last night, after leaving the Memorial Hall (where, by the way, Mr. Joseph Cook did casually allude to this mode of reaching the masses), I attended the annual meeting of Sermon-lane Mission, Islington, and heard the superintendent, Mr. George Fuller, state that he could point to nine families in the neighbourhood who had been blessed through the open-air services of the present year.

I do not for a moment suppose that the reader of the paper at the Memorial Hall or the subsequent speakers meant to ignore open-air preaching, but I certainly expected to hear it named in connection with aggressive agencies.

I am, yours faithfully,

GAWIN KIRKHAM, Secretary Open-Air Mission.
14, Duke-street, Adelphi, London, W.C., Nov. 3, 1880.

P.S.—I shall be happy to send any of our papers on open-air preaching to any of your readers, and also attend meeting of churches and associations to explain the principles of open-air preaching as adopted by this Mission after twenty-eight years' experience.

PARIS CONGREGATIONAL CHAPEL.

To the Editor of the Nonconformist and Independent.

SIR,—The following statement of the present position of our little, but far from unimportant, church is, we think, called for in the interests of our denomination, of many visitors to Paris, and of evangelical work generally.

The current nine years' lease of our present premises in the Rue Royale expires next April, and we have been endeavouring to arrange for a new lease. The considerably increased rent now asked, however (£340 a year instead of £200), is far beyond our own unaided powers, and so high, that the friend in England who has till now been our mainstay, feels unable, partly on this account, and partly owing to the multiplicity of his other responsibilities, to continue the guarantee hitherto generously given by him.

Under these circumstances we lay before our friends in England the question whether anything can be done to maintain a Congregational church in this great city, and all the very important work that has come to be associated with it, and which is largely dependent upon it. One considerable element of this is the French Evangelical Church, under the pastoral care of the Rev. Armand Delille, and the daily evangelistic service conducted for now over thirteen years by this excellent man.

Other English-speaking churches are well represented in Paris. Ought not the Congregational body (Independents and Baptists united) to continue to be represented also? If the answer be in the affirmative, there is urgent call for immediate action. Any day the present chapel may be let to other tenants, and for very different purposes; and no other position in Paris is comparable to it for suitability to our needs and circumstances.

Any communications from friends interested in the matter will be gladly received by either of the undersigned, or may be addressed to the Rev. R. T. Ashton, Evangelical Continental Society, 13, Blomfield-street, E.C.

We remain, dear Sir, yours faithfully,

EDWARD LONG, 12, Rue des Ecuries d'Artois, } Deacons.
ROBERT W. R. LONG, 15, Rue Jacob }
EBENEZER POCOCK, 18bis, Rue Brunel, }
HENRY CONNAH, 4, Faubourg Poissonnière, Secretary.
Paris, November 6, 1880.

[We are requested by the Rev. R. W. McAll to insert the subjoined as a sequel to the above:—

Anteuil, Paris, November 6, 1880.

As a member of the Paris English Congregational Church, and as one ardently desiring the advancement of Christ's cause in this city, I desire warmly to support the appeal con-

tained in the preceding letter. The present place of meeting should, by all means, be retained until one more eligible and permanent can be secured. I am sure that the little band of deacons and members will do their utmost; but without generous help from England this cannot be effected. My friend, the Rev. T. Baron Hart is regarded with the utmost respect and affection by all the English-speaking and French pastors and Christians in Paris; and I trust that the work which for many years he has so diligently carried on will not be allowed to collapse for lack of support commensurate with its importance, as a public testimony for the gospel and for great principles in the heart of this vast metropolis.—R. W. McALL.]

MINISTERIAL TRAINING.

To the Editor of the Nonconformist and Independent.

SIR,—In the very excellent paper of the Rev. S. B. Handley, on "The Admission of Evangelists and others into the Congregational Ministry," which appeared in your issue of October 28th, I find the following words: "Of the 2,572 men at present in the Congregational ministry of England and Wales, no less than 762 (570 in England, and 192 in Wales) have not had the advantage of any ministerial training whatever." Mr. Handley takes his figures from the Year-Book, and bases his conclusion, I presume, on the blanks opposite the names of those who have not been educated in colleges and institutions set apart for ministerial training, and recognised as such by the churches. If so, the assertion is too sweeping, because many of the "762 men" returned blank, have been well trained for their work in seminaries, established for the sole purpose of educating young men for the Christian ministry, and therefore to assert that all these men "have not had the advantage of any ministerial training whatever," is, to say the least, gratuitous and uncharitable. If, however, it can be proved that a man cannot be educated for the Christian ministry only in accredited academies, founded on eleemosynary basis, for the special and sole purpose of preparing young men for the sacred calling, then, as a matter of course, the men who have been otherwise prepared for the work, are to be labelled untrained, and the 762 stoned at once, one and all, retire from office, in favour of duly qualified men.

Before concluding, will you allow me to say a word respecting the "Ministerial List" in the Year-Book. And, in the first place, I ask by what law are the names of brethren who have not been educated at any of our public colleges returned blank, as to training? It was not formerly so. In the next place, as the object of the Year-Book is simply to record facts, and supply the churches with all available information respecting the status of their ministers, it is, in my opinion, most unjust, to omit or repress any fact bearing on their training. In any document, therefore, professing to give the personal history of our ministers, the place of their training (if any) should not be omitted. Many of the 762 claim this as a right, and not as a favour.

Yours truly,

November 3, 1880.

AMICUS.

GUY'S HOSPITAL.

To the Editor of the Nonconformist and Independent.

SIR,—I have read with much interest your article on the controversy connected with this hospital, and when I inform you that its President—H. Hicks Gibbs, Esq.—is also a trustee of that pernicious society, the English Church Union, a body pledged to introduce Romish ritual and doctrine into the Church of England, we have, I think, the *fons et origo* of all the difficulties. Guy's Hospital was founded for the benefit of the poor, and it behoves the leaders of public opinion to do all they can to see that (1) the intentions of the founder are not frustrated; and (2) that the poor, who cannot help themselves, are not allowed to be treated as it appears they have been by the nurses. No institution—especially a hospital—can be well worked while an internecine strife is being carried on within its walls. It must be stopped.

Yours obediently,

J. B.

THE GROWTH OF SCEPTICISM—IS THERE NOT A CAUSE?

To the Editor of the Nonconformist and Independent.

SIR,—In common, doubtless, with many of your readers, I have been much interested in the letters lately appearing in your columns on the above-named subject. Unhappily, I can fully confirm Mr. Waterman's statements. Young men I meet daily are evidently practical infidels, boasting of their neglect of public worship, and brought up without any regard to religion. From what, too, one sees and hears in railway carriages it is to be feared that this is a characteristic of the bulk of the working classes; that, perhaps, not more than one in fifty has any genuine Christianity. Such a state of things cannot have arisen without an adequate cause. The growth of science is hardly sufficient to account for it, especially among the masses. May it not—I put the question, as a layman, with diffidence—be in part, at least, traceable to the pulpit, to the too superficial character of our modern preaching and religious services? Is not superficiality a general characteristic of the preaching of our day? And is not this feature of it, as suggested in the Rev. E. White's paper read before the Congregational Union at Birmingham, more or less directly promotive of scepticism? These questions have often occurred to me, and have been of late borne in upon my mind with peculiar force. Perhaps, however, I might not have ventured to put them publicly but for Mr. White's admirable paper, which deserves, I think, unstinted praise from all lovers of genuine outspokenness and sincerity.

There are two points for which I ask consideration:—(1.) That modern preaching—not Congregational only, but evangelical generally—is, as a rule, too superficial. (2.) That this superficiality in the pulpit has tended to encourage the growth of scepticism.

Our preaching is superficial in its matter. Do we hear the great themes of the Gospel dwelt on, as they once were? When, for instance, is the love of God—"His great love where-with He loved"—made the subject of a discourse? It is often touched upon, glanced at, suggested, but when is it dwelt upon? So of the other great elements of the Gospel, when do they receive that deserved consideration they once did? Forgiveness, holiness, judgment, how often are these grand subjects thoroughly brought before us in the pulpit? I confess, though a constant hearer at our places of worship, it is long since I heard anything of this kind. The style of

Gospel-preaching most common—though, of course, there is plenty of better if you go far enough, is that of discursive—some would say rambling—comment on a portion of the life of Christ, involving useless repetition of what everyone knows, or could discover, by examining Scripture, and which, as mere incident, has no motive force; while the deep spiritual facts and relations underlying these external occurrences—because of which they were—and which are alone potent, through God's Spirit, to touch the heart and change the life, are left unconsidered and unenforced. Is not this wholly contrary to the practice as well as the precept of the Apostles? Did the first preachers of the Gospel dwell on the details of Christ's life, even though, when fresh in the memory, they might have been thought, if ever, savingly useful? Did they not, on the contrary, after brief reference to the Crucifixion and Resurrection, at once pass to enforce the spiritual relations and responsibilities under which these facts placed their hearers? Is it not plain that these relations, based upon and arising out of the facts, constituted with them "the truth as it is in Jesus," "the Gospel of the grace of God;" and was it not in urging those home upon their hearers that they gained their great successes?

Our preaching is superficial in its manner. It not only fails (I am speaking generally) in presenting the great themes, but in exhibiting the spirit of the Gospel. It wants an intense love and a more thrilling earnestness. It needs to be made more natural, more concerned with the actual needs and experiences of individual life. There is a lack of humanness, and if one may coin a word, *everydayism*, about it. When the preacher gets up into the pulpit—and how frightfully high some pulpits are—he seems raised far aloft above all the real sins and sorrows and worries of home and business life, into a serene atmosphere where none of these storms annoy, and from this calm altitude he looks down—no doubt, often with pity, but sometimes, perhaps, with not quite enough fellow-feeling—on those who do, indeed, "sit under him." How different was Christ's manner to that of many preachers of our day. What familiar images He took, what prompt dealing with immediate wants, what deep love for His hearers, what a manifest anxiety in word, look, tone, gesture, for their highest welfare. Rebuke, indeed, He did; but never because He loved the less; and He never chilled by coldness, nor irritated by sarcasm. In Jesus, there was—what one wishes one could say, and what would be quite possible of every preacher in Christendom—an entire absence of officialism. This, wherever it exists, is the blight and mildew of the pulpit. A spiritual official is about as likely to be an effective preacher of the Gospel as a piece of mechanism constructed to utter its truths.

If this be the general character of our preaching as to its matter and manner, is it any wonder that scepticism prevails? How can the Church be "built up on her most holy faith," if the very foundations of the Gospel are not well and securely laid? How can the gainsayers be convinced, if the spiritual relations of Divine truth—especially "the mystery of the Gospel," that mystery of love which had been "hid for ages," but which was "made manifest" in Christ—be not fully and repeatedly unfolded? Will not the "common people" listen as gladly now, as they did to Christ, to any preacher who, with sympathetic tenderness, and yet with a burning zeal, brings before them, and thoroughly discusses, these great themes? There is, as Mr. White says, no lack of reverence amongst us, but the people will not listen to mere talk; they will not accept the mere skeleton of dry bones denuded of flesh, to say nothing of spirit, which some preachers offer them for the Gospel; they will not take a stone instead of bread, nor a scorpion instead of a fish. And it is useless to expect to see our churches full of the classes we most desire to reach, unless we offer them better fare, and meet them in a different spirit. Why, if preachers appealed more like our dramatists and song makers, to the common incidents of life and the universal experiences of mankind, instead of traditionally chaining themselves to the Bible narratives, our places of worship might soon be almost as crowded as our theatres and music halls. At any rate, some change is needed. Preaching the Gospel as it has hitherto been preached will never, as Mr. Waterman admits, stem the tide of scepticism amongst us, for this has grown up under its present system.

(3.) Another reason why intelligent artisans turn their backs on our places of worship is that not unfrequently religious difficulties, instead of being seriously dealt with, are summarily dismissed or ignored. To treat acknowledged controversies with the air of, "some people say so-and-so, but of course we know better," is simply to alienate honest inquirers, and put a stumbling block in the way of conviction. No doubt, as Mr. White says, scepticism is, in the main, a moral, rather than a speculative evil, and requires to be dealt with rather by the plain exposition of God's truth, than by systematic reasoning. Still, ought not the latter to be sometimes resorted to? Is it not effective in the hands of some preachers? And cannot both these methods be combined? Did not St. Paul do this when he "reasoned in the synagogue every Sabbath," "reasoned with the Jews at Ephesus," "reasoned of righteousness and judgment" before Felix? Do we not neglect the most powerful agencies in destroying error and enforcing truth, when we despise logic, or disregard the laws of mind, and those principles of evidence and association of ideas, through which, whether men know it or not, they reach an assured belief?

But I have already transgressed your limits, and will, with your permission, briefly describe in another letter what appears to me the best remedy for these defects in the preaching of the day.

I am, Sir, yours, faithfully,

CHARLES FORD.

North Kensington, November 6, 1880.

SCHOOL FOR DAUGHTERS OF MISSIONARIES.

To the Editor of the Nonconformist and Independent.

SIR,—On the cover of the last issue of your paper, attention was directed to the School for the daughters of Missionaries, at present carried on at Walthamstow, and to be removed some day to Sevenoaks. During a visit paid recently to the latter place, I went through the new School building, and a feeling of sadness crept over me as I passed from one unfinished room to another and encountered one solitary workman who was sawing up pieces of timber to be put in the unglazed windows in order to barricade the building for the winter months. A noble edifice which, with full labour bestowed upon it, might be finished off in half a year is thus to be left desolate and to the mercy of coming frosts and storms when a little of that substance which has housed and comforted so many Christian families would

complete this home for the little ones and gladden many a burdened heart. Surely there are some who will respond to the appeal, and in so doing—especially at the coming Christmastide—taste something of the truth and joy of the words of the Lord Jesus: "It is more blessed to give than to receive. Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

Yours, &c.,

A MISSIONARY.

Literature.

CHARLES JAMES FOX.*

THE first impression which will probably be made upon the reader of this work will be that he has seldom read any historical narrative written in so clear and so brilliant a style. There is a charm in every page. This is the more striking from the great mass of materials which the author has placed before the reader. But, however great this mass may be, he is never confused by it. The secret of this is that he knows exactly what he is about. He therefore never introduces small matters to confuse or to obliterate the impression made by those of greater importance. It is the same with his historical figures. There is always the great central figure; the smaller never stand before so as to hide it. In saying all this we, of course, only say that Mr. Trevelyan is a very skilful literary artist. Such artists are very rare at any time. Most of the historical writing of the present day, for instance, exhibits no art whatever; it is mere joinery work. The mason and the carpenter have taken "the job" in hand instead of the sculptor and the architect. There is plenty of such work done. Mr. Trevelyan's is of an altogether different order.

Yet we think that the author might have exercised a better judgment than we sometimes find exhibited in this volume. There is an error of judgment, for instance, in the omission of reference notes, excepting in the case of a few illustrative quotations. A very great reader indeed of the literature of Charles Fox's time would not be able to identify all the anecdotes that we find here. There is, of course, authority for them, but we should rather like to know what it is. The author, also, we consider, errs in the great length with which he has treated Wilkes's case, which is, as it were, wedged into—and a big wedge it is—Fox's own history. Of course, the subject is a tempting one, and it is very easily written about, but nobody wants a whole history of Wilkes here. Some minor faults might be found, but it would be almost ungracious to notice them, Mr. Trevelyan's work as a whole being of such extreme ability as well as of such extreme interest.

The author gives a lively history of the ancestors of Fox, beginning with his grandfather, Sir Stephen, who was born in 1627, and his father, Henry, that most grasping of all the grasping place-hunters of even his place-hunting age. Henry Fox's story, however, has been more than once told. In these days such a man would be a monstrosity in almost any society; in those, he was only a little more successful than most of the political rogues who were his contemporaries. His education of his son Charles, too, was not of an uncommon kind. He made Charles acquainted, as early as it was possible to do it, with every kind of vice, and evidently thought the better of him for his indulgence in them. Yet this man had his virtues, and men and women who both loved and honoured him. He is necessary, in both aspects of his character, to any complete understanding of Fox himself, and, therefore, Mr. Trevelyan has done well to give us such a perfect portrait of him.

Charles James, born in 1749, was the third son of Henry, afterwards Lord Holland. He is described as having been "all life, spirits, motion, and good humour," and this description held pretty good to the end of his life. With all this he was a hard student, just as some of our most "muscular" graduates are now. He might have kept as unspotted a character as such men do now but for his father, who took him from school to France, and contrived that he should not return until the boy had been made "a finished rake." After all, however, it is possible that such a wretched introduction to "life" did not materially influence the permanent character of Fox. Mr. Trevelyan, in one of the most brilliant historical sketches that has ever been written, shows us, in his third chapter, what was the actual state of "society" in George II.'s reign. It was licentious, venal, corrupt to the core. Of course every one was not like this; but those who were not were accounted very singular and very peculiar people. What is most remarkable and gratifying to reflect upon is that in some three or four generations the general character of society, in both its moral and its social aspects, should so entirely have changed. The

* The Early History of Charles James Fox. By George Otto Trevelyan, M.P. Longmans.

national growth in this respect has been not less marked than its growth in the arts and the sciences. Had Fox been born in our time he would have been as stupendous an orator, with as fine political sympathies as he ever had, without any of his stupendous and his fine vices.

We pity this generous-minded youth, made a gambler and a debauchee before his entrance into that life of which he was afterwards to be one of the greatest ornaments. He went into Parliament at eighteen years of age, about the same age that the late Earl Russell was when he also became a member. Fox was sent in for Midhurst in 1768. George III. had then been eight years upon the throne. Mr. Trevelyan's description of George II. is a favourable one, essentially accurate, while it needs much shading, without which it is impossible to delineate any character. His descriptions—for there are many in this volume—of George III. are shaded from time to time. He exhibits with remarkable instinct the successive events which showed what the king really was. The character was latent in the man from the first, but it required position to develop it. The first sketch indicates just what might have been known of the king in the earlier part of his reign:—

If to be a Jacobite was to regard himself as "the great servant of the Commonwealth," in the sense in which that phrase was employed by James I., George III., was indeed a worthy successor of the Stuarts. He possessed all the accomplishments which are required for doing business, as business is done by kings. He talked foreign languages like a modern prince of the blood, and he wrote like the master of every one with whom he corresponded. The meaning of the brief and blunt confidential notes in which he made known his wishes to an absent Minister never failed to stand clearly out through all his indifferent spelling and careless grammar. Those notes are dated at almost every minute from eight in the morning to eleven at night; for, as long as work remained on hand, all hours were working hours with the king. Punctual, patient, self-willed, and self-possessed; intruding into every department; inquiring greedily into every detail; making everybody's duty his own, and then doing it conscientiously, indefatigably, and as badly as it could possibly be done; he had almost all the qualities which enable a man to use, or misuse, an exalted station, with hardly any of the talents by means of which such a station can be reached from below. If he had been born a private gentleman, his intellectual powers would never have made him a Junior Lord of the Treasury; but his moral characteristics were such that, being a king, he had as much influence on the conduct of affairs as all his Cabinet together. A Frederic the Great without the cleverness, he loved his own way no less than his German brother, and got it almost as frequently; with this difference in the result, that in the score of years, during which he governed according to his favourite theory, he weakened England as much as ever Frederic ever aggrandised Prussia.

This is very good, but it is supplemented from time to time by various illustrations—the most conspicuous bearing upon the manner in which the king watched the division lists, and rewarded or punished accordingly. This illustration of his despotic character has never been brought out so well before.

Leaving the king, we come to Fox's earlier efforts in Parliament. They were not very great—could hardly have been so, but they were respectable, one or two of them. Mr. Trevelyan says that he began "without any fixed set of political opinions," and that is very likely to be true. But he had personal prejudices, and who can wonder at them, when we read the following:—

With the capacity of self-deception which is nowhere so potent as in the breast of a politician, Lord Holland contrived to regard himself as a good, easy man, upon whom the world had borne too hard. "Don't ever, Charles," he would say to his favourite boy, "make any exception, or trust as I did."

'Of all court service know the common lot:
To-day 'tis done; to-morrow 'tis forgot.'

Well! I may thank myself, and have nothing to do but to forget it." Charles was quite prepared to resent the wrongs of a father from whom he had known nothing but kindness; and, with a strange ignorance of his own nature, looked upon himself as destined to live upon bad terms with nine out of ten of his equals and contemporaries. He could see no party which he was inclined to join, and no idol which he would condescend to worship. He dutifully refused to admire Chatham, though his animosity was softened when the caprice of that great man, by oversetting the Rockingham Administration, did something to expiate the slight which the Whigs had put upon Lord Holland. The Bedfords, one and all, he cordially detested. "As for politics," he writes from Florence to Macartney in 1767, "I am very little curious about them, for almost everything I hear at this distance seems unintelligible. I am ill-natured enough to be very sorry whenever I hear there is any chance of the Bedfords being pleased, and that is all I care about."

It was natural that such a man should "join the Ministerialists," and this Fox did. He seems to have spoken first upon an indifferent subject, then he threw himself with characteristic ardour into the Wilkes affair. We have already said that the author, for such a work as this, gives too much prominence to this history, but the controversy brought out Fox. He evidently, although only twenty years of age, made a remarkable speech, but it was against Wilkes's claim. His position was at once recognised. He became a junior Lord of the Admiralty, and threw himself into all sorts of society at home and abroad, and, above all things,

cultivated "private theatricals," which, Mr. Trevelyan asserts, had a great and favourable influence upon his style of oratory. In 1770 the law of libel came under discussion, and here Fox dared to be the rival of Burke. The occasion is thus described:—

The contribution which Charles Fox made towards the entertainment of his colleagues is interesting as the best preserved specimen of his first manner. His early speeches were glaringly deficient on the side both of reason and morality; and, although his rhetoric had a certain grace of its own, which may be described as the *beauté du diable* of oratory, he seldom was on his feet for three minutes without committing some offence against taste, and even against ordinary propriety. But his youthful efforts had this in common with his mature performances, that, while he attacked it from the wrong quarter, he never failed to go direct to the heart of the argument. The young Lord of the Admiralty, in this his third session, had already an eye for the point of a debate as sure as that of a heaven-born general for the key of an enemy's position; and the memorable debate of the 6th December, 1770, as he clearly saw, turned on the point whether, in a trial of libel, the bench or the box should be entrusted with the duty of giving what was in truth a verdict of guilt or innocence. Choosing his ground with more skill than scruple, he undertook to maintain the preposterous thesis that to refuse to a judge, when sitting on a case of libel, a power which he did not possess when sitting on a case of murder, was an insult to the ermine. And then, by a politic diversion, managed with quite sufficient adroitness to impose upon people who did not look too closely into any device which enabled them to get their opponents roundly and cleverly abused, he sallied forth into the tempting field of general politics, and in a torrent of nervous and vehement interrogatories which concealed the poverty of his matter and the ludicrous unfairness of his taunts, he reproached Glynn and his friends with having called for a dissolution of the Parliament on the plea that it no longer represented the people.

"What are you about?" he cried to the supporters of the motion. "You have yourselves allowed that you are no legal House of Commons; that you are *de facto* and not *de jure*; and you are going to arraign the venerable judges of Westminster Hall, and enter upon a revision of the laws of the land. What have you been doing for these last two years but ringing constantly in our ears the contempt in which we are held by the people? Have you not made these walls incessantly echo with the terms of reproach, which you allege to have been cast upon us by men of every degree—high and low, rich and poor, learned and unlearned? Were we not, and are we not still, according to your account, held in universal detestation and abhorrence? Does not the whole empire, from one end to the other, reckon us equally weak and wicked? How can you, then, with a serious face desire us to undertake this inquiry in order to satisfy the people? The people, if your former assertions are to be credited, will get no good at your hands. Who do you think will pay any attention to your authority? From your former confessions have they the right? They cannot, if they take you at your own words, hold you or your debates in any other light than the idle declamations of coffee-house politicians. I have heard a great deal of the people, and the cries of the people, but where and how am I to find out their complaints? As far as my inquiries have led me, those complaints do not exist; and as long as that is the view of the majority of this House (who themselves are the people, as being their legal representatives) I shall continue to think with them.

This, unquestionably, is nervous, pointed, and impassioned oratory, but, notwithstanding, Fox was wrong, and Burke, who replied to him, was right. The fact is, that Fox at this time was, in many respects, a Tory, as we look at Toryism now. But he could be independent. One of his greatest services to religious liberty was his advocacy of the Dissenters' Relief Bill of 1772, which is well treated by the author. His independence in this and one or two other matters, induced him, in 1774, to resign his place in the Ministry. Here Mr. Trevelyan, for the present, leaves him. He shows what the man now was. The portrait exhibits a young statesman of generous sympathies, magnificent capabilities, profligate habits. His great service to his country was yet to be rendered.

Mr. Trevelyan has given us many admirable sketches of character in this volume. One of the most accurate is that of Shelburne; another, and a very just one, is that of Wilkes, but we are surprised that he should state, as though it were quite undoubted, that Sir Phillip Francis was Junius. But every one may perhaps be allowed to be erratic upon this point.

HOURS WITH THE MYSTICS.*

THERE are but few books which would justify even in a third edition, such a notice as we propose to give to this one. It claims a special recognition not only on account of the tastefulness and beauty of the form in which it has been issued; but also on account of the circumstances of editorship and the little biographical preface with which it opens. There we have put into our hands, without any pretence of revelation, the key to the complete understanding of the work. "Give me a book with a man behind it," said a great French critic, "and I will pardon much error in that book, and exult in the knowledge which makes even error interesting." Mr. Vaughan may not in all cases have escaped error or incompleteness in the ambitious work to which, as we may say, he devoted his life, but even his errors and defects are interesting—there is a man behind the book. When we read as follows, we feel that he spoke only where he had the right to speak, and that by sympathy and earnest struggle fully to understand and enter into alien forms of thought, he found also the

* *Hours with the Mystics*; a Contribution to the History of Religious Opinion. By Robert Alfred Vaughan, B.A. Third Edition. In two vols. Strahan and Co.

"open sesame" to the hearts of the thoughtful and inquiring:—

It is, we believe, impossible for an earnest mind to go through life without periods of sad and painful doubt. The author was no exception to this rule, and while at Halle (studying theology) he seems to have suffered bitterly. But he knew the one refuge for the doubting heart and turned to it. In the "Dream of Philo," written at this time and published in the volumes of "Essays and Remains" we see some reflection of his own feelings. . . . But it must not be supposed that at this time the author's thoughts were all devoted to painful doubts and yearnings. He determined while in Germany to unite the labours of a literary man to the work of a factor. His first plan was to take special periods of church history and lay them before his readers in the form of dreams.

Here we see how he was led to look at the various forms of religious thought from the inside, and from the point of sympathy, and we see also how he was led to cultivate the dramatic form which he found or made available for his purpose in interpreting the mystics of all periods. We can realise the conviction of struggle and sincerity of which Canon Kingsley was evidently thinking when he wrote: "There is not a page in the book nor a paragraph in which there is not something worth recollecting, and often reflections very wise and weighty, indeed, which show that whether or not Mr. Vaughan has thoroughly grasped the subject of Mysticism, he has grasped and made part of his own mind and heart many things far more practically important than Mysticism or any other form of thought; and no one ought to rise from the perusal of the book without finding himself, if not a better, at least a more thoughtful man, and perhaps a humbler one also, as he learns how many more struggles and doubts, discoveries, sorrows, and joys the human race has passed through than are contained in his own private experience."

This is the secret of the power of such writing as we have in this book; it is at once quickening and enlightening, and it is enlightening because it is first quickening. It is admirably calculated to widen the horizon—to extend the outlook. And, notwithstanding the adverse criticism to which the dramatic form chosen was in some cases subjected, it had a distinctive use and significance in relation to the author's attitude. It was indicative of his power to withdraw himself and to look at both sides, of his endeavour to speak the whole truth, and be no partisan, to say the best that could be said for all alike. If he dwells on the errors of any solitary thinker, or of any class of thinkers, that is soon qualified by earnest re-statement of truths seen from the other side—a process which the assumed presence of interlocutors made the more easy; and the lofty and distinguished character of the author is in nothing more seen than in this determination to look faithfully at opposing parties and to do justice to them all.

Up to the date at which the "Hours with the Mystics" appeared, no systematic attempt had been made in England to deal with the whole field. The merit of first attempting it belongs to Mr. Vaughan; and if he sometimes erred with respect to individual points, he certainly showed the power of grasping the wider outlines of the subject. He made clear to his own mind what mysticism was; he had penetrated to the truth, in which nearly all other truths of religion are based—that without symbolism the religious sentiment tends to stagnate; that phantasy cannot safely be excluded, nor its demands wholly ignored in religious service and ritual; and yet that symbolism, which tends ever to absorb the thing signified and shadowed forth, must be brought ever and anon into strict coherency with the demands of reason, else mere confusion and indifference to outward order is certain to ensue, passing outward to secular relations of communities. Very aptly does he draw out this thought, luminous in its distinction, and of unlimited application in the practical sphere of the religious sentiment, in this remarkable passage:—

The history of mysticism shows us, farther, that the attempt to escape all figure or symbol in our apprehensions of Divine truth is useless, or worse than useless. Such endeavour commonly ends in substituting for a figure which, though limited and partial, has life and heart in it, some vague abstraction, cold and lifeless, and itself perhaps ultimately a figure, after all. It is one thing to remember that language is but language; that behind all the expressions of love or power lies an infinity that cannot be expressed. It is another to leave behind (as many mystics have striven to do) even the vital breathing metaphors of Holy Writ, and restlessly to peer beyond into the unutterable, the illimitable. Surely the words "King," "Shepherd," "Father," express more truth concerning God than the "pure act" of philosophy. When I speak of God as near or distant, pleased or displeased, the change may be in me rather than in Him. But in practical result—in the effects I feel—it is to me as though such change of disposition were real. And mysticism must freely grant me this, if it would not play into the hands of scholasticism, its hereditary foe. There is a sickly dread of anthropomorphism abroad among us, which is afraid of attributing to God a heart.

Mysticism has often spoken out bravely and well against those who substitute barren propositions for religious life; who reject the kindly truth to make a tyrant of some rigid theory or system. But there is danger also on the other side. An imaginative, brain-sick man may substitute religious vagaries, whims, conceits, for religious truth. Men may be led as far astray by mere feeling as by mere logic. While the man of method makes an idol of his theory, the enthusiast may make an idol of his passion or his fancy. To this latter snare we have seen mysticism repeatedly fall a prey. The fanatic and the formalist both essay to build a temple to the Holy Spirit. The formalist is satisfied with raising the structure, and a sorry taper here and there makes darkness visible. The fanatic kindles so many lights, and with so little care, that he burns his edifice to the ground, as did the Florentines their Church of the San Spirito, from excessive illuminations.

Mr. Vaughan's criticisms are all in this spirit.

Whether he is dealing with the Fakeers of the Far East, the Sufis of Persia, the Platonists of Alexandria, with the Taulers of the Middle Ages, with Swedenborg and his correspondence, or with Emerson and the oversoul, it is still the same; he constantly carries with him and impresses upon us the underlying principle involved in the necessity of symbolism as the reconciling element between the soul and the sense, the reason and the emotions. Seen from this point of view, Mr. Vaughan's criticisms, which at first sight might be deemed merely fanciful, take on a practical air. They are not the utterances merely of a student of the closet, but of a man who has been led to approach truth from what the old divines would have called the "experimental side." We might illustrate and reinforce this statement by many instances, by quotations dealing with St. Bernard, with Tauler, with Madame Guyon, with Madame Krudener, with Swedenborg, with Geovian, with Thomas à Kempis, with Emerson, and all the latest phases of European mysticism. His chief merit lies in the clearness with which he grasped a few great principles, and the faithfulness with which he laid all to their test. Since Mr. Vaughan wrote, much has been done by scholars to let us understand more fully the causes which contributed to produce certain of the phenomena of mysticism. Professor E. H. Palmer and others have done this for Sufism and Oriental mysticism generally; but even after them, Mr. Vaughan's section on that subject can be read with profit, because he approached it from the point of experience and sympathy. The following, for example, is a most efficient judgment on Tauler, that clear voice of the Middle Ages:—

There is, then, a two-fold test by which Tauler and other mystics are to be judged, if their teaching is to perfect rather than to confuse and mislead us. We may compare the purport of his discourses with the general tenor and bearing of the New Testament, as far as we can apprehend it as a whole. Are some unquestioned truths but rarely touched, and others pushed to their utmost limits? If we think we see a certain disproportionateness, that there is a joyousness and freedom and warm humanity about the portraiture of Christian life in St. John, which we lack in his very sincere disciple, the devotee, and the mystic,—we trifle with truth if we do not say so. The other test is the historical. Was a certain mystic on the side of the truth and onwardness of his own time, or against it? Did he rise above its worst errors, or did he aggravate them? Here Tauler stands with a glory round his head. Whatever exaggeration there may have been of the inward as against the outward, it was scarcely more than was inevitable in the case of a man who had to maintain the inmost verities of Christian life amidst almost universal formality and death.

This is the final test, faithfully applied. In the attempt to find the point where the symbol will hang clearly between the inward and the outward, does the practical decision in moments of undoubted trial, turn, magnet-like, inevitably, to the true pole, and lead to noble action? If not, then mysticism has lost its salt and savour, and demands to be cast out as worthless. How often in the history of the world has it thus been found inefficient. Even the harsh autocracy of St. Bernard is preferable to the practical indolence which comes of the indifference often bred of an excess of the inward life or light, as Mr. Vaughan's dialogues too often show; but he keenly applies the practical test as a final theory—that, as we have seen, is his prevailing merit over the merely philosophic student who might affect a superiority to poetry, imagination, and sentiment. Luther in this respect contrasts favourably with some of his followers. A passage indirectly illustrating this point we may make bold to present from Mr. Vaughan's pen:—

The estimate to be formed of the mystics who lived before the Reformation differs very widely from that which is due to those who appeared after it. Previous to the Reformation there was a far larger amount of truth with the mystics than with any other party in the Romish Church. They were, in reality, men of progress, and belonged to the onward element in their day and generation. For reform of some sort many of them laboured—all of them sighed. They protested against the corruptions of religion. Many an Augean stable would they have cleansed, could they but have found their Hercules. In France, Bricconnet, Gerard, and Roussel were men of this class—not so outspoken as Luther and his followers, but led by mysticism to sympathy with reforming views, and enabled by that very mysticism to retain their connection with Rome, regarding externals as indifferent.

When Luther comes with his doctrine of justification by faith, and his announcement that the Scriptures are the sufficient standard of Christian truth, a great change takes place. Mystics of the more thoughtful, rightly-earnest sort are among the first to embrace the new doctrines. Here they have the guide they longed for—here they find what mysticism could never give. They are, some of them, like Justin Martyr, who waited long among the schools of the Platonists for their promised, immediate intuition of Deity, and then discovered among Christians that God was to be known in another way far better—through the medium of His written Word, by the teaching of His Spirit. But those who, when a fuller light came, refused to quit for its lustre that isolated and flickering torch, about which men had gathered for lack of anything brighter, such were given over to the veriest absurdity, or speedily consigned to utter forgetfulness. By the mystic of the fourteenth century, the way of the Reformation was, in great part, prepared. By the mystic of the sixteenth century, it was hindered and imperilled. In that huge ship of the State ecclesiastic, which all true hearts and hands in those troublous times were concerned to work to their very best, a new code of regulations had been issued. Such rule came in with Luther.

And as a kind of contrast to the above, we may give the following very incisive sentences on Quietism:—

Quietism opposed to the mercenary religion of the common and consistent Romanism around it, the doctrine of disinterested love. Revolving from the coarse machinery of a corrupt system, it took refuge in an unnatural refinement. The love inculcated in Scripture is equally remote from the impracticable indifference of Quietism and the commercial principle of Superstition. Long ago, at Alexandria, Philo endeavoured to escape from an effete and carnal Judaism to

a similar elevation. The Persian Sufis were animated with the same ambition in reaction against the frigid legalism of the creed of Islam. Extreme was opposed to extreme, in like manner, when Quietism, disgusted with the unblushing inconsistencies of nominal Christianity, proclaimed its doctrine of perfection—of complete sanctification by faith. This is not a principle peculiar to mysticism. It is of little practical importance. It is difficult to see how it can be applied to individual experience. The man who has reached such a state of purity must be the last to know it. If we do not, by some strange confusion of thought, identify ourselves with God, the nearer we approach Him, the more profoundly must we be conscious of our distance. As, in a still water, we may see reflected the bird that sings in an overhanging tree, and the bird that soars towards the zenith—the image deepest as the ascent is highest—so it is with our approximation to the Infinite Holiness. Madame Guyon admits that she found it necessary jealously to guard humility, to watch and pray—that her state was only of “comparative immutability.” It appears to us that perfection is described as a goal ever to be approached, but ever practically inaccessible. Whatever degree of sanctification any one may have attained, it must always be possible to conceive of a state yet more advanced, it must always be a duty diligently to labour towards it.

We prophecy for this new edition an intelligent and appreciative, if not a very wide public; our desire is, if we may, to make it wider.

NINETEENTH CENTURY PIONEERS.

XV.—WILLIAM KNIFF.

THERE is no district in England that has been so renowned for its Nonconformist leaders as that which comprises the counties of Leicestershire and Northamptonshire. As a local centre in this district Kettering may take the first rank. Here, for more than a hundred years, have successive generations of the Toller family exercised their high moral influence. To Kettering we can trace the Fullers; William Robinson preached there; Eustace Carey belongs to the same neighbourhood; and last, not least, William Knibb was born in that town.

William Knibb stood out conspicuously in his generation, and the materials for an adequate life of him are ample. Altogether complete is his biography by the late John Howard Hinton, whose great services to Christian literature have never, in our judgment, been adequately recognised. Mr. Sargeant has also written an interesting life; the sermons preached at the death of Knibb by Mr. Brock, Mr. Hinton, and Mr. Stovel, besides their eloquent testimony to the great labours and the great position of their subject, well describe his character. Dr. Cox also has included him in his history of Baptist Missions. Knibb lived, indeed, so much before the public, and was so often attacked, that we might draw his character without consulting any biography. Nor is it necessary to give details of what he did. One has only to point to the condition and the character of those who were once slaves in Jamaica and their descendants, to know of what manner was the man, and the character of his work.

He was born in 1799, and, as we have said, at Kettering; as a boy was taken to Bristol, to learn printing from one of the sons of Andrew Fuller. In this period of his life we come into contact with the names of some of the fathers of the past—Crisp, Ryland, John Foster. Knibb's brother, Thomas, working in the same office, had been sent to Jamaica on an educational mission. Thomas soon died, and William was selected to take his place. At this time he is described as being remarkable for the exuberance of his animal spirits—a characteristic which was of no little service in later days. We recognise, also, an exceedingly glowing and devout piety, which finds expression in many ways both of active effort and written communication. In 1824 he went to Jamaica, and found—although, perhaps, unconsciously at the time—the work of his life. Soon after, he wrote to one: “The cursed blast of slavery has, like a pestilence, withered almost every moral bloom. When contemplating the withering scene, my heart sickens, and I feel ashamed that I belong to a race that can indulge in such atrocities.” To another he wrote: “The more I see of slavery, the more I hate and abhor it. It appears to me to be the foulest blot under heaven, and to spread a withering and pestilential influence over every land which is infested with it.” Mr. Knibb was, it will at once be seen, a man of strong feelings, and—he used strong language. But strength of feeling and unsparring denunciation were exactly what was required at such a time. The revolution that was to come was to be no “rose-water” revolution. It needed a man on fire with a passionate indignation, whose words should be as flames, whose blows should be as the blows of the Cyclops. Only before such a mighty power as this would such a consolidated iniquity as slavery ever give way.

For some time Knibb was engaged in teaching, and then in preaching; but here there was a little difficulty. He had not been licensed to preach, and the local Court of Common Council allowed no one to preach without a licence. There can be no doubt, indeed, that the slaveholders and planters would a great deal rather have had no preaching at all. And there was even some difficulty in England. The Baptist Missionary Society—we must not blame them, for in those days they knew no better—were unwilling to give him a certificate as preacher which was necessary to obtaining a licence, because Knibb had not received “an academical education.” The Baptist Missionary Society on the point of closing the mouth of the man who was afterwards to them and the world the highest honour—what a picture it is! What extremely shortsighted people we really are—not

nowadays of course—we are writing about our fathers and grandfathers. But the Society gave way, without, after all, much hesitation, and Knibb was allowed to preach.

Was his prospect a good one? Yes and No! He was at St. Ann's in 1828, and he writes: “In this place three of the Wesleyan missionaries were thrust into a loathsome gaol this year for preaching the Gospel. It is a horrid place; I visited it, but it made me sick. One of the poor missionaries is since dead. At this place the Methodist chapel has been fired into with bullets.” If that was how the planters treated the Methodists what would they not do, when occasion came, to show their feelings towards a Baptist? Knibb was approaching a period when the animus and the power of the planters were to be seen. They passed a law that slaves guilty of preaching should be whipped; that no minister should keep his place open between sunset and sunrise—but this law was disallowed by the Home Government. The Local Assembly passed the law again, but again without effect. The slaveholders were indignant. They denounced the missionaries as pickpockets, liars, vagabonds, and scoundrels. They appointed a committee of the Assembly to examine into the “proceedings of the sectarians”—who reported that the principal object of the preachers was to extort money by the “most indecent expedients,” that they preached equality; that they even “recommended females to prostitute themselves to obtain their money.” This was sent over to England, and, to a certain extent, believed! Soon—in 1831—came news that the slaves were likely to be freed, and there was the wildest excitement. There can be no doubt—there could have been no honest doubt—that the influence of the Baptist missionaries saved the island at this period from being a scene of the bloodiest massacre. An insurrection took place, Knibb was arrested and imprisoned for promoting it, but ultimately released on bail. The military, meanwhile, ruthlessly did their work: the massacre came from the whites, not the blacks. After seven weeks Knibb was discharged.

In 1832, after this trial, Knibb came to England. His first question was, “Well, pilot, what news?” “The Reform Bill has passed.” “Thank God. Now I'll have slavery down! I will never rest, day or night, till I see it destroyed root and branch.” Nor did he. What a wonderful progress that was of his! The fire of his speeches burned into every heart, and England became alive with, perhaps, the holiest passion that ever moved it. As we read these speeches even, now, it is impossible not to catch the spirit of the orator, as, in sentence after sentence, he hurled his indignation at the slavery system. No one, however, now—at least, no man that we know of now living—has power such as Knibb possessed.

Of course he returned to Jamaica. The “apprenticeship system” had passed into law. There was gratitude for it, but not satisfaction. The day of deliverance passed in peace. It might have been far otherwise, but for direct missionary influence. It passed with solemn prayers and joyous thanksgivings without a riot; without one breach of the moral law. Still Knibb went on with his work. There was education to be given, new teaching of all kinds demanded as the result of the new state of things; new organisations to be effected. It was a time of wonderful anxiety, but hope. The apprenticeship system was abolished in 1838, and unrestricted freedom came. Let Knibb himself describe the scene:—

On the evening of the 31st of July the Baptist chapel was opened for worship, a transparency, with the word FREEDOM, having been placed over the front entrance to the chapel-yard. Of course it was crowded. An hour before midnight some verses of a dirge, composed for the occasion, were sung by the congregation, who then continued in devotional exercises till within a few minutes of twelve o'clock. After a short silence Knibb began to speak. Those who know his power over the feelings of an auditory, and appreciate with any just elements then in his hands, will feel no surprise on being told that his hearers were wrought up by him on this occasion to an extraordinary pitch of excitement. He pointed to the face of the clock, and said, “The hour is at hand, the monster is dying.” Having heard its first note, he exclaimed, “The clock is striking;” and having waited for its last note, he cried out, “The monster is dead; the negro is free.” During these few moments the congregation had been still as death, and breathless with expectation; but when the last word had been spoken they simultaneously rose, and broke into a loud and long-continued burst of exultation. “Never,” says Knibb, writing to Dr. Hoby, “never did I hear such a sound. The winds of freedom appeared to have been let loose.”

He came to England again in 1842, and did much to help the negro freemen and to vindicate their character. He returned again, after making great efforts, to meet with new trouble. Now the character of the Baptist churches was attacked; it was well vindicated, and the controversy that it excited may be suffered to be forgotten. But it was a painful period. Knibb himself was never suffered by the planters to rest, either then or at any subsequent period; and it is doing no injustice to one of the worst race of men who ever lived to say that there can be no doubt they rejoiced in his death. That came suddenly in 1845, when he was only 46 years of age. It came as the shock of a great earthquake, and no man who has ever lived was more deeply mourned than he.

William Knibb had his faults, but it may be said that they were almost essential to the success of his work. His ardour was extreme, but what but extreme ardour could have carried the abolition of slavery? He did not abolish it, but without his passionate fire it would not have been abolished when it was. And how, without him and his coadjutors in Jamaica would it have been the blessing that it was to the emancipated slaves? He was a man whose memory all humanity—whether Christianised or not—should hold in love and reverence. And wherever we have our own work, let us do it with the wholeness of heart that Knibb possessed.

NONCONFORMITY IN LANCASHIRE.

[FROM OUR OWN CORRESPONDENT.]

MANCHESTER, TUESDAY EVENING.

FOR the first time in the history of local Nonconformity, the Congregational Churches of Manchester and Salford have united in an appeal to their fellow-citizens to accept the invitation of the Gospel. Some three years ago, the Established Church held a series of ably-conducted and successful mission services in this city, and since then the Presbyterians have, in a modified form, been zealously engaged in a similar work. Happily, our own churches have at last taken the matter up, and have done so with a degree of unanimity and fervour which augurs well for the result. As the Congregational Special Mission only commenced last night, it is, of course, quite premature at present to do more than chronicle the fact; but, at least, it may be said that already much kindly feeling and brotherly co-operation has been evoked both amongst the minister and the members of the various churches, and it cannot be doubted that the *esprit de corps* of Congregationalism in the district will be greatly quickened by the movement. In most cases the churches have themselves invited the mission preachers, but a central committee has also been formed to help the weaker churches with suitable speakers, and generally to render such assistance as may be needed. This week the churches on the northern side of Manchester are holding their services, and next week the churches on the south side of the city begin their labours; this plan allows the workers to render each other mutual assistance. It may interest your readers to know that nearly eighty thousand handbills, conveying an earnest and tender appeal to “consider Jesus” have been distributed amongst the crowded population of this city, and that hundreds of volunteers have been found willing to go forth and invite the people to come and hear the Gospel. The mission will be appropriately terminated by a week of special services at Chorlton-road, commencing on Monday, the 22nd instant, when the Rev. R. W. Dale, of Birmingham, will preach each evening.

In the midst of our preparations for aggressive work on an extended scale in our own neighbourhood, the claims of the foreign field have not been overlooked. The recently-held anniversary meetings of the Manchester and Salford Auxiliary to the London Missionary Society were, in every way, a marked success. The sermon of Dr. James Morrison, of Glasgow, was a brilliant and heart-searching exposition of the principles of Missionary work, whilst the great meeting in the Free Trade Hall was one of the most stimulating and enthusiastic gatherings ever held in connection with the work of foreign missions in this city. The total amount forwarded by the local auxiliary to the Mission House during the past twelve months was £3,473, against £2,974 sent during the previous year. In connection with these services a public missionary breakfast was held on the morning after the meeting in the Free Trade Hall, in the Roby School-room. Admission was by tickets, which were sold at a shilling, and a very large number of the friends of the society availed themselves of the pleasant opportunity thus given them of meeting the missionaries in a less formal way. Wm. Armitage, Esq., the honoured and genial treasurer of the local auxiliary, presided, and speeches were delivered by the deputations and by various ministers and friends. The tables were decorated with flowers. Part songs were sung at intervals by an efficient choir, and the whole proceedings were of a pleasant and instructive character.

Perhaps your readers may not be uninterested in the following paragraph from the *North British Daily Mail*, a paragraph, which, by the way, illustrates the truth of the old saying that one has to go from home in order to get news about it. The writer of the “Literary Notes” in that journal is responsible for the statement that Dr. M. Laren is “Preparing the Crozer Lecture, which he has undertaken to deliver in the United States next year. Embodying the result of 40 years of research and experience, it will probably be the great work of his life. He is an accomplished Hebraist and Grecian, as well as a born theologian; and by some of his admirers it is believed that, if he had devoted himself to philology, he might have rivalled Max Müller, and become an Oxford professor instead of a Manchester preacher. One who knows him well says he has ‘a Scotchman's delight for metaphysical distinctions and refinements, and combines, as no one else I have met with, loyalty to ancient beliefs, with a sympathetic appreciation of the spirit of modern times.’” If Dr. M. Laren sails next year for America, and Dr. Macfadyen for Palestine, Manchester will be bereft simultaneously for a season, of the two most popular preachers which Nonconformity in this neighbourhood possesses.

Some months ago I informed your readers of the first beginnings of a movement to establish a Congregational Church for the district of Withington and Didsbury. Withington is some three miles from the Exchange, and Didsbury is about two miles further south. Both are influential and rapidly growing suburbs, and in neither is there a Congregational Chapel. The want has long been felt, but now the need has become an imperative one, owing to the railway communication recently opened up with the city, which has resulted already in a large accession to the number of inhabitants in both villages. At the present time there is a population of 8,000, and no Congregational Chapel within a radius of two miles. Last night a meeting was held in the Primitive Methodist chapel at Withington to consider a project for establishing an Independent church in the district. Rev. J. A. Macfadyen spoke in a two-fold capacity—first as a neighbour and friend, and next as the representative of the Lancashire and Cheshire Chapel Building Society. He stated that, impressed with the great need of the locality, the Chapel Building Society were prepared to contribute £1,000 towards the

cost of a chapel, provided the remainder of the money required to erect a suitable building of an approved design could be raised by private contributions. Encouraged by this exceedingly liberal offer, the friends specially interested have a committee to go thoroughly into the question, and to make a recommendation concerning it to a future meeting, to be convened early in January next.

Meanwhile, in other directions aggressive work is proceeding. The foundation-stone of a new Congregational church at Openshaw, a densely populated district of Manchester, has recently been laid by Reuben Spencer, Esq., J.P. A school-chapel was erected at Openshaw in 1871, and from that period until now it has been used for public worship, and through the labours of the Rev. Jas. Duthie, the former minister, a small church has been formed, and a considerable congregation gathered. The style of the building which is rapidly rising now is Continental Gothic; the estimated cost is £4,000, and towards this sum £2,000 has already been promised. Mr. Sutton, recently a student at Lancashire College, is now the minister, and there is every prospect that eventually a strong church will be established in a district which, although now so crowded, was only a few years ago almost a rural one. It is gratifying to know that 400 scholars are in attendance at the Sunday-school at Openshaw, and that there is a day-school attached to the place, which an equally large number of children regularly frequent.

Recognition tea-meetings have recently been quite the order of the day, and there has been of late a somewhat unusual and remarkable change in the personnel of the local ministry. The church at Greenheys has secured for itself the ministry of the Rev. James Clugh, formerly of Preston, and the church at Broughton that of the Rev. James M'Dougall, late of Darwen. At both places, I am glad to report, the prospect is not a little encouraging.

Great interest is felt everywhere throughout Lancashire and Cheshire concerning the proposed grand county bazaar on behalf of Lancashire Independent College, which is to be held in the Free-trade Hall in the spring of 1882. It is hoped that a sum of £10,000 will thus be raised, and if that expectation is realised the magnificent new premises will be entirely freed of debt. The churches generally are taking the matter up in a very hearty and generous way, and every town and almost every village round about will be represented by the various stalls. A most influential list of patrons, beginning with the Marquis of Hartington, has already been secured.

THE BURIALS ACT.

INTERMENTS.

On Tuesday, November 2, the burial of a Roman Catholic child, twelve months old, took place in the churchyard of Kippax, near Castleford. The officiating clergyman was the Rev. G. B. Fazakerley, O.S.B., of Aberford. Boys in cassocks and surplices carried lighted candles and holy water, and, with the priest, clad in cassock, surplice, and white stole, walked in procession to the grave. The increasing crowd that followed was very orderly. No fees were asked except for the gravedigger.

On Wednesday, November 3, the remains of Mr. Jonathan Wright were interred in Snaith churchyard, the Rev. W. Holdsworth, the Wesleyan superintendent minister of the circuit, officiating. Mr. Wright, who was eighty-two years of age, was for more than fifty years superintendent of the Wesleyan Sunday-school at Snaith, and held other offices in connection with that body. He was much respected, and there was a large congregation present at the preliminary service held in the Wesleyan chapel. At the grave the Rev. W. Holdsworth read the service, but there was no address; the attendance was the largest ever seen in Snaith for many years. The vicar declined to permit the bell to be tolled.

The two first funerals at Broadway, Worcestershire, under the Burial Laws Amendment Act took place in the parish churchyard on the 3rd and 5th inst. On the 3rd inst. a large number of persons assembled, but all behaved in a most orderly manner. The service on each occasion was conducted by Rev. W. Bagnall (Congregationalist), whose ministry the deceased attended. The church was kept closed, the tolling of the bell and the use of the bier were not allowed, and the sexton did not perform his customary duties, but stood some distance from the grave. The vicar is a Ritualist.

Rev. R. Barnard, Congregationalist minister, of High Easter, Chelmsford, officiated in the parish churchyard on the 4th inst., at the funeral of a female member of his congregation, who, lingering with consumption when the Burials Bill was passing through Parliament, often earnestly expressed the hope that she might be spared till the Bill became law, and that she might be the first to whom its provisions should be applied. She had her wish. Much interest was awakened, and many were present to witness the interment. No opposition was offered, but the tolling of the bell was withheld, which called forth from some of the people not very complimentary remarks.

The Rev. John Lewis, of Tenby, writing in reference to a funeral recently conducted in the cemetery under the provisions of the Burials Act, says:—"If ever there was a scene calculated to make honest Churchmen blush at the acts of their pastors, it was on Tuesday last, at the cemetery. The weather was most bitter, with its heavy rain and biting wind. A beloved young man, the son of parents respected for their character as neighbours, was borne to the grave. The chapel was closed against us. The words of hope and consolation from heaven, in that pitiless state of the weather, were listened to reverently by the large assembly; but what a condition for some delicate people to be in, and who can tell what that exposure to the weather may end in?" The *South Wales Daily News*, commenting on the letter, says:—"The chapel, it must be remembered, from which these Dissenters were excluded in the pitiless rain was not a parish church, but, as we are informed, an ordinary cemetery chapel, the erection of which was paid for partly by public subscription and partly by a Church-rate. How, then, did this public building fall into the possession of the rector? Simply by an act of ecclesiastical legerdemain. The Bishop of St. David's, assisted by the Bishop of Oxford, consecrated it in 1854, and by this spiritual imposture—

we refuse, under the circumstances, to call it anything else—transferred it from its rightful owners to one sect, or rather to one man. This is surely a better system of conveyancing than lawyers adopt. This is the grand specific for converting *tuum* into *meum*. Only get a bishop to do it. A few words, a touch of the shepherd's crook, and the property is conveyed, the ownership is transferred; from that moment the Nonconformist, be he ratepayer or subscriber, is shut out. He awakes as if from a dream to find that his pocket is empty, and that he has nothing to show for his money. This is what we are asked to regard as justice. The Nonconformists of Tenby naturally feel aggrieved. True, theirs is but a sentimental grievance of a poor wretch who is compelled to stand in a drenching shower of rain when a comfortable shelter paid for out of his own pocket is hard by."

CLERICAL UTTERANCES.

Rev. O. M. Holden, Rural Dean of Penkridge, suggests to his clerical brethren that in the registration of burials under the new Act, they should make the entry, "No Church service, burial certified by A. B." in the column headed, "By whom the ceremony was performed." He says: "I made this suggestion at our Diocesan Conference at Lichfield on Friday last, when it was approved by the Bishop, and recommended by him to the clergy for adoption as a practical solution of a slight but real difficulty."

"A Country Rector and Rural Dean" writes to *John Bull*:—"The church in this parish is usually open at all times for prayer and communion with God; but whenever I receive notice that a set of disorderly (1 Thess. v. 14; 2 Thess. iii. 6) people are about to intrude, under sanction of a law, unjust towards God and man, into God's acre and the precincts of the church of which I am the trustee and guardian, I shall consider it my bounden duty to prevent further intrusion and profanation by locking the church door, feeling constrained, as far as remains in my power, to preserve the things of God to God."

Speaking at a luncheon following the services at the reopening of the church at Sibley, Leicester, the Bishop of Peterborough, referring to the Burials Act, said the clergy had in general shown self-respect, patience, and dignity, avoiding acts which might have better pleased their opponents. Some clergymen, however, acting under sore provocation, had done things that were not wise or dignified, and others had gone to the other extreme by committing the error of excess of liberty—by conceding more than the Act provided.

Rev. Gerard Moultrie, vicar of Southleigh, thus writes in the *Church Times*:—"Every time we have buried a Dissenter with the Church Service we have committed a formal act of sin, inasmuch as we have broken the rubrics and canons of the Church wherein are expressed her laws which we have sworn at our ordination to obey. Here is the rubric at the beginning of the Burial Service:—'Here is to be noted that the office ensuing is not to be used for any that die unbaptized or excommunicate, or have laid violent hands upon themselves.' There is no doubt as to who are the 'excommunicate.' It is they, who by their own act leave her communion and combine in separate communities. No formal sentence of the Church is necessary for their excommunication. They are *ipso facto* excommunicate.' Here is Canon IX, in which full directions are given to the clergy:—'Whoever shall hereafter separate themselves from the Communion of Saints, as it is approved by the Apostles' rules in the Church of England, and combine themselves in a new brotherhood, accounting true Christians who are conformable to the doctrine, government, rites, and ceremonies of the Church of England to be profane, and unmeet for them to join with in Christian profession: let them be excommunicated *ipso facto*, and not restored but by the Archbishop after their repentance and public revocation of such their wicked errors. . . . I think the Dissenters have made a false move in consenting to lay-burial for the excommunicate, and that they will see their mistake before long. For now that we have no excuse on the score of prescription and sentiment, it seems to me that we shall be committing sin in burying Dissenters. We must take the first step in restoration of discipline."

At the monthly meeting of the Merthyr Burial Board on the 2nd inst., the following letter was read from the Rector of Merthyr, in reply to a letter from the Clerk to the Board, as to the working of the new Burials Act at Cefn Cemetery:—"In reply to the questions you put to me some weeks ago, at the request of the Merthyr Burial Board, I beg to say that I shall be very happy to give up the fees (so far as I am myself concerned) to the officiating minister. But I shall expect you to let it be understood as a gift from me only; otherwise it might be construed into a precedent of my interfering with the patron's rights. Secondly, as to the notice I shall forego the stated number of hours in the Act, stipulating only that notice be given to me some convenient time before the funeral takes place, and care being taken that a Nonconformist funeral shall not interfere with a Church funeral. With regard to the third question, of allowing Nonconformist funerals to take place in the consecrated chapel, I have no authority whatever in the matter. The Act gives me no such power as the board seems to have implied. The chapel at the Cefn Cemetery, set apart for Church funerals, is to all intents and purposes a *parish church*; therefore, so long as the Church is a State Church, neither the bishop nor the incumbent has any power whatever to give such an order." It is stated that already, since the operation of the new Burials Act, two Nonconformists had been buried in consecrated ground, and one person from the Church in Nonconformist ground.

CHAPELS.

Rev. Dr. Bruce, Huddersfield, speaking at Dumfries, on Friday, said in Scotland there was a much better spirit manifested between the different Presbyterian and other evangelical churches than was to be found in England between the Established Church and the Nonconforming bodies. In this respect the state of that country was lamentable. Ecclesiastically and educationally, it might be said to be divided into two hostile camps. They were separated in life, and even in death they were kept apart by the uncharitableness and superstition and arrogance of the State Church clergy. The Burials Bill of the last session might herald in the dawn of a better state of things. But there would long continue to exist monuments of that utter want of Christian charity to which he had alluded. In the town where he lived there was one. The cemetery of that town was divided into two parts by a broad pathway—one for the reception of Churchmen, the other for the reception of Nonconformists. There were two chapels for the conducting of burial service. It was a part of the design that the two

should have one spire between them; and lest the consecration of the Church chapel might be transmitted through the spire to the Nonconformist chapel, a buttress was built at the end of each chapel, and between these two buttresses, and one inch separate from each, the spire was reared, so that a child, getting behind the buttress, could see a thin stream of light coming through a chink from the opposite side of the spire. Well, even this would not satisfy the Church party. It was feared that the consecration might leap over so narrow an interval as one inch, and pass through the spire and the inch of space on the other side to the other chapel, and they insisted on having the walls taken down, and an interval of twelve inches left between the chapels and the spire.

ECCLIASTICAL MISCELLANY.

GUY'S HOSPITAL.—We understand that the first meeting of the taking-in committee, of which the deputation of the medical staff forms an integral part, took place on Wednesday last. Many important resolutions, in accordance with the wishes of the medical staff, were cordially passed; and we are pleased to learn that both the lay and medical members of the committee seemed only imbued with the desire to work harmoniously together for the good of the patients. —*British Medical Journal*.

CHURCH HISTORY.—We understand that the Church Temporalities Commissioners have in their hands a very curious and interesting series of documents, withdrawn from the Ecclesiastical Registries, which, if published, would throw a strange light upon the social customs of past days. Amongst these are remarkable penances inflicted on individuals by sentence of Bishop's Courts, so lately as about A.D. 1720, and other documents which evidence such abuse of Church patronage as make it marvellous how the Church of Ireland survived. The celebrated Miller M'Grath, Archbishop of Cashel, who, it is believed, maintained a troop of bandits, figures in one of these papers as tampering grossly with the property of the Church. —*Irish Ecclesiastical Gazette*.

AN IMPORTANT DECISION AFFECTING METHODISM was given the other day in a civil bill case, by the Chairman of the Lurgan County Court. It had reference to a bequest made for the benefit of the preachers for the time being of the Primitive Wesleyan Methodist Society on the Portadown circuit. Mr. Sinnamon, who refused to pay the annuity on the ground that the Primitive Wesleyan Society no longer existed, but was merged in the Wesleyan Methodist body, was sued for the amount by the statutory trustees. The judge gave his decision in favour of the plaintiffs, holding that the Act of Parliament (34 and 35 Vic., cap. 40) passed a few years ago, completely covered the case. That Act empowered the then Primitive Wesleyan body, by a vote of two-thirds of their Conference, to alter the regulations of their society, to free themselves from all existing obligations imposed upon them by donors of property, and to unite with any other religious body in Ireland. The Act being thus extensive in the powers conferred by it, the judge had no option but to give a decree for the amount claimed. —*Irish Evangelist*.

THE INEVITABLE.—Mr. Bateman, a well-known Evangelical layman, has published a pamphlet on Church prospects. The author is one of the few Evangelicals who do not shut their eyes and ears to the subject of Disestablishment. His language is therefore the more remarkable:—"I shall now proceed to offer a few remarks on that subject. This subject, I am perfectly aware, is generally tabooed in Evangelical circles. Woe betide the man who, however much he may be opposed on principle to Disestablishment, should avow his belief that the hateful question has reached its penultimate stage! Well would it be if the expression of such an unpalatable opinion were not thought to betray the speaker's languid faith in the righteousness of the cause to which he is ostensibly attached! But, however anxious the prospect, it is no part of wisdom—nay, rather it is an indication of weakness—to turn away our eyes from beholding it. In this respect the attitude of our Evangelical friends is peculiar to themselves, and contrasts unfavourably with that of their various rivals or opponents. Let the Disestablishment—of course including the Disendowment—of the National Church, come when it may, it will require to be carefully watched in the interests of Protestantism by some central organisation such as our own society and no other can adequately furnish. But we must make haste and set to work, or we shall be too late. The Evangelical body is the only 'school of thought'—I use the term under protest—that is not preparing for the inevitable." Perhaps the quotation of this in the *Record* newspaper, from which we take it, may help to prepare even the most old-fashioned Evangelicals for the "inevitable." —*The Liberator*.

THE PAY OF THE CLERGY.—The *Church Review* says:—"Taking them as a whole, we think our clergy quite well paid enough. And our opinion is based on the average amount of work they do. The average parson is rather over-paid than under-paid, considering the actual amount of work he does. On Sunday he does a kind of day's work, but not one that taxes limb or brain so much as the day's work of many a skilled mechanic. On Monday and on the following four days of the week we state the utmost when we say that he devotes to professional duties the following amount of time:—Mornings, half an hour; evenings, half an hour; pastoral visitation and 'seeing' people who come on parish business, two hours. On Saturday he spends, say, half a day in preparing his sermons for to-morrow. We have not included theological reading among the average parson's daily pursuits, because the average parson never reads theology. Speaking roughly, but liberally, we may fairly assign three hours a day, for five days of the week, to the professional duties performed by the average parson. Saturday is half given and Sunday almost wholly given to clerical work. This amount of labour, or rather employment, is liberally paid by £200 a year. Indeed, in comparison with other professions and trades, it is very much over-paid by this sum. What mechanic or tradesman would get a quarter of this if he spent no more time on his calling than the average parson does on his? We cannot say that the way in which the average parson spends his time when off duty at all gives him a claim for a handsome income. His pursuits are generally quite harmless, but seldom useful, except to himself and his family. He is extremely handy in the garden and stable, in which places he often supplies the place of an extra gardener or groom. He is also most useful in the house. The parson's wife seldom has need for an upper nursemaid. Papa can always be reckoned upon to look after the children, or to take them out for a walk, if wanted to do so."

"MR. CONGREVE ON CONSUMPTION, &c., &c."

The following is an *EXTRACT* from an
ARTICLE in the

CHRISTIAN HERALD,

Edited by Rev. H. BAXTER,
DATED AUGUST 25, 1880.

"Our attention has been called to a pamphlet on the treatment of this terrible malady, and on asthma and diseases of the lungs in general, by Mr. George Thos. Congreve, of Coombe Lodge, Peckham—a Christian gentleman, well known to most of our leading ministers, Mr. Spurgeon among the rest, who at a recent meeting spoke very highly of him, stating that many members of his Church and students of his College had consulted him with remarkable success. One instance in Mr. Congreve's work deserving special notice is that of Rev. Jas. Smith, formerly of the College, who was restored after the case had been pronounced hopeless. Other extraordinary cases are related by Mr. Spurgeon's first student, Rev. T. W. Medhurst, and many more from ministers too numerous to mention.

"The author has studied the subject for many years, both at the London hospitals and with his father, and in a private sphere of observation, enlarging year by year. We are glad to hear of his continued success, and confidently recommend a perusal of the work, that the afflicted may judge for themselves.

The fatality of consumption in this country has been strange and fearful. We know not anything more painful in the annals of disease than the premature and rapid decline of the young, who having for twenty years, more or less, enjoyed health and vigour, are smitten down like a fragile flower, the mental powers remaining for the most part unimpaired. The author truly says in his opening chapter:—

"The flower in ripened bloom unmatched
Must fall the earliest prey;
Though by no hand untimely snatched,
The leaves must droop away;
And yet it were a greater grief
To watch it with'ring leaf by leaf,
Than see it plucked to-day."

"How many a fond parent's hopes have been blasted by this cruel malady, who can tell? How many a lovely girl, just bursting into beauty, the object of a father's delight and a mother's tender care, has drooped away—withering like a flower, leaf by leaf, not plucked by untimely hand, but wasted by an influence unsuspected because unseen. There has been a bright flush on her cheek, boding no good, remarked only by the professional eye. There has been a languishing into outward loveliness, while there has been death and decay within. Unconscious of the danger of that slight cough and very trifling pain, they have allowed the foe to pursue his secret march, until the mischief done is past all hope of remedy by common means.

"And that child of the mother's heart, that child of hope, for whom, in the dark future, her imagination has pencilled out a brilliant destiny; that only son of high promise too; and first in all earthly thought, alas! too often at the commencement of a bright career have such anticipations been dispelled, and the golden dream been changed for a feeling of intense sympathy with her suffering child.

"Mr. Congreve's work proceeds to trace the 'Causes of disease, forebodings of anger, the sad reality, the first and second stages, then the last or closing scene,' of which Kirke White, the Christian poet, himself a victim, writes:

"Gently, most gently on thy victim's head,
Consumption, lay thine hand. Let me decay
Like the expiring lamp."

Then rapidly sketching out and disposing of various 'Fallacies of treatment,' he shows by incontrovertible argument that this terrible malady is 'curable,' by judicious treatment and proper auxiliary means, when the lungs are not wholly wasted, and that no case should be abandoned in hopeless despair. To this are added valuable chapters on 'Diet, Air, Exercise,' &c., &c.

"Mr. Congreve gives about sixty selected cases, running over past years. The more new and recent cases, we believe, are given from time to time in the various advertisements (that is, we presume, some of the more important ones): many who derive great benefit, unfortunately object to their names appearing.

"With pleasure we subjoin some letters and extracts of letters which have just come to hand, and which have been sent unsolicited.

"A lady at Tunbridge Wells, whose name and full address may be obtained from Mr. Congreve, writing May 20, 1880, says,—

"Your treatment of consumption has been the means not only of saving my life, but of restoring me to vigorous health. I am glad to use every opportunity of commending it to friends suffering with the same disease."

"The following is from Rev. John S. Alleop, pastor of Zion Chapel, Burton-on-Trent:—

"64, Branstone-road, May 22, 1880.

"DEAR SIR,—I have found the four bottles of medicine very useful. One case is that of a young woman, very poor, to whom I gave it. She is now so much better that she can work, and come to chapel. The change is wonderful! Now, will you send me four more on the same low terms, for the same purpose? If you think it worth while to use my letter, do so."

"Again, F. W. Thomas, of Pontyminster, Newport, Monmouth, writing on behalf of a poor Christian girl, says, 'I know an instance where your skill and kindness rescued from the grave one whose case had been given up by all the medical men he consulted, and now I humbly ask your assistance in this.'

"The Rev. W. B. Booth, of the East End Christian Mission, writes:—'I am thankful to tell you that in several cases medicine had from you been extremely beneficial, especially so in the case of one of our female evangelists.'

"We are glad to say that Mr. Congreve's remedies are not expensive in any case, the cost being less than £1 per month, and our readers will gather from the last two letters quoted that his charges are reduced to much less for the very poor. At the close of his treatise he states what his practice has proved:—'I am not so fully actuated by ideas of pecuniary gain; but a desire to benefit my fellow creatures as much as my own advantage has induced me to publish these remedies to the world.'"

N.B.—The book referred to in the above article may be had, post free, for five stamps.

NOTICE.—Times for Consultation at Coombe Lodge, are TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY. Patients from the country are recommended to choose the two former days.

Mr. Congreve has secured the valuable assistance of his son-in-law, J. A. BROWN, M.R.C.S., L.S.A.

COUNTRY PATIENTS will find at the end of MR. CONGREVE'S book a Series of TABULATED QUESTIONS, for guidance in describing their cases, which will obviate the necessity of a personal interview.

Congregational Lecture, 1880-81.

SUBJECT:
CHURCH SYSTEMS IN ENGLAND IN THE 19TH CENTURY.
By Rev. J. G. ROGERS, B.A.

THE First of the Series will be delivered in the MEMORIAL HALL, FARRINGTON STREET, on TUESDAY next, 16th November, on "The Age: Its Influence on Church Systems."
The Rev. Dr. Newth, Chairman of Congregational Union of England and Wales, will preside.
The lecture will commence at 7.30.

Brighton.—Clifton-road Congregational Church.
SPECIAL SERVICES

In connection with the Settlement of Rev. W. CROSBIE, M.A., LL.B., as Pastor of the Church.

ON LORD'S DAY, NOVEMBER 14th, 1880, the Rev. PRINCIPAL McALL, of Hackney College, London, will preach.

On MONDAY Evening, NOVEMBER 15th, a SPECIAL DEVOTIONAL SERVICE will be held at half-past Seven o'clock; the Rev. CHARLES GRAHAM, of London, will preside.

On TUESDAY Afternoon, NOVEMBER 16th, the Rev. BALDWIN BROWN, B.A., of London, will preach at Three o'clock.

On TUESDAY Evening, NOVEMBER 16, a PUBLIC MEETING will be held at Seven o'clock, when HENRY LEE, Esq., M.P., of Manchester, is expected to preside.

On WEDNESDAY Evening, NOVEMBER 17, a PUBLIC MEETING will be held at Seven o'clock, when HENRY WRIGHT, Esq., J.P., of London, is expected to preside.

On LORD'S DAY, NOVEMBER 21st, the Rev. F. J. FALDING, D.D., Principal of Rotherham College, will preach.

The Meetings of Monday, Tuesday, and Wednesday, will be addressed by ministers and gentlemen from various parts of the country; by deputations from Derby and Romsey (the scenes of Mr. Crosbie's former labours); and also by ministers and gentlemen representing the Churches of Brighton and of the County of Sussex.

Congregational Total Abstinence Association,
MEMORIAL HALL, E.C.

TEMPERANCE SUNDAY, NOVEMBER 14.

THE Council of the Association beg to remind ministers and others of the Congregational order that the Report of the Congregational Union on Temperance recommended the preaching of Temperance Sermons upon the second Sunday in November of each year.

Any brethren who fall in with this wise suggestion will oblige by sending particulars to

GEO. M. MURPHY,
G. B. SOWERBY, Jun., Hon. Secs.

SCHWEITZER'S COCOATINA.

Anti-Dyspeptic Cocoa or Chocolate Powder.
Guaranteed Pure Soluble Cocoa of the Finest Quality, with the excess of fat extracted.

The Faculty pronounce it "the most nutritious, perfectly digestible beverage for Breakfast, Luncheon, or Supper, and invaluable for Invalids and Children."

Highly commended by the entire Medical Press.

Being without sugar, spice, or other admixture, it suits all palates, keeps better in all climates, and is four times the strength of cocoas RICKENED yet UNWEAKENED with starch, &c., and IN REALITY CHEAPER than such Mixtures.

Made instantaneously with boiling water, a teaspoonful to a Breakfast Cup, costing less than a Halfpenny.

COCOATINA A LA VANILLE is the most delicate, digestible, cheapest Vanilla Chocolate, and may be taken when richer chocolate is prohibited.

In tin packets at 1s. 6d., 3s., 5s. 6d., &c., by Chemists and Grocers. Charities on Special Terms by the Sole Proprietors, H. SCHWEITZER and CO., 10, Adam-street, London, W.C.

CONTENTS OF No. XLVI.

LEADING ARTICLES:—	PAGE
The Dangers of Discontented Zeal	1147
Disendowment of the Anglican Church	1147
Mr. Gladstone at the Guildhall	1146
Ministerial Crisis in France	1157
Irish Land Tenure Reform	1157
CORRESPONDENCE:—	
Dr. Legge on the Opium Traffic	1149
Nonconformists and the Marriage Laws	1150
Disestablishment and Disendowment	1151
Open-Air Preaching	1151
The Growth of Secularism	1151
Paris Congregational Church	1151
LITERATURE:—	
Early Days of Charles James Fox	1152
Vaughan's Hours with the Mystics	1153
MISCELLANEOUS:—	
Nineteenth Century Pioneers—W. Knibb	1154
Nonconformity in Lancashire	1154
American Sayings and Doings	1158
The Burials Act	1155
Memorial to Dr. Halegh	1160
Rev. J. C. Gallaway on the Manse Fund	1161
The Liberation Movement	1162
Epitome of News	1164
Gleanings	1165
News of the Free Churches	1165

THE Nonconformist and Independent.

[Combining the Patriot, Nonconformist, and English Independent.]

THURSDAY, NOVEMBER 11, 1880.

MR. GLADSTONE AT THE GUILDHALL.

MR. GLADSTONE spoke at the LORD MAYOR'S banquet, not to England only, but to Europe and to the world. It is long since the words of an English statesman on such an occasion have been awaited with so much eagerness. In every capital in Europe there has been a kind of pause in the conduct of affairs until it was known what view the head of the English Government would take of the situation, and whether he would drop any hint of what England was going to do. In truth, it is a new thing for England to find herself at the head of a European coalition, and taking the initiative in the conduct of the most important European affairs. The Tory papers are sadly put to it to minimise the unquestionably high consideration which our Liberal Government enjoys in Europe, and to explain how it is that the European Concert is still unbroken, and a British Admiral has been for many weeks in command of the united European fleet. It is amusing to read their assurance of what would have been accomplished by this time, had the policy of Lord BEACONSFIELD'S Cabinet been pursued by his successors; the fact being that it is mainly owing to his having brought affairs to a deadlock, and surrounded the English nation with the suspicions and jealousies of every State on the Continent, that it became necessary to provide him with any successors at all. The

foreign policy of the late Government failed at every point. The Berlin Treaty was a dead letter, and Mr. GLADSTONE succeeded to an inheritance of universal distrust. He took the Berlin Treaty and made it an operative instrument; he took the distrust, and in three months dissipated it so thoroughly that all Europe consented to follow his leadership, in the solution of the first and most pressing difficulty arising out of the moribund condition of the Porte, and he has established a principle which gives good hope of the solution of the rest. All this he has accomplished in a few short months; and now he stands where his rival stood so confidently, nay, so boastfully, a twelvemonth ago, the strongest English Premier of this century, and probably the most beloved and honoured statesman in the world.

Mr. GLADSTONE, when he rose to speak at the LORD MAYOR'S table, was received with "deafening and protracted cheering." This is the more significant, as the City magnates are most of them thorough Tories, and even the more Liberal look upon Mr. GLADSTONE'S reforming propensities with no little alarm. They know that he is the man whom they have most to fear in the matter of Corporation reform. He has long had his eyes on the Corporation of London, and he has taken practical steps of a very stringent kind to have their doings looked into and set right in the light of modern ideas. But much as the City magnates in the abstract dislike and dread Mr. GLADSTONE, they gave him on Tuesday a splendid ovation. No Premier has ever been more enthusiastically received, and we believe that it was mainly on the grounds which we have indicated above. Despite the painfully laboured demonstrations of the Tory Press that everything has been blundered, and despite such perverse and spiteful Tory manifestoes as Lord SALISBURY and Lord JOHN MANNERS have recently given to the world, the common-sense of the English people of all parties—and London has a fair share of it—cannot but discern that England, as a Great Power, occupies a more high and honourable position than she has occupied for many a long year; and has, without firing a cannon-shot, quietly placed herself in a position so commanding, that Englishmen at large, whatever party they belong to, may well be satisfied, and say, "Well done."

We fully believe that some such sense of satisfaction was at the bottom of the very vehement enthusiasm with which Mr. GLADSTONE was received in the stronghold of Toryism; and certainly it was a curious but most significant indication of the anxious way in which the policy of England is watched on the Continent, that the PREMIER was made the medium of a direct communication from the Commander of the Faithful to the London citizens assembled in their Guildhall, assuring them that in a day or two he hoped to do something in the Dulcigno matter which they would very much approve. The message was received with a good deal of irreverent laughter; it was so thoroughly characteristic. To-morrow! to-morrow! is always on the lips of the SULTAN and his statesmen; when will it be to-day? But still the message justified Mr. GLADSTONE'S calm anticipation, that the result of the European Concert would be a success.

His statements on the subject of the Eastern Question, though by no means the prominent portion of his speech, will be regarded by Europe as "reassuring." There has been an uneasy dread that under Mr. GLADSTONE'S determined leadership, England, if Europe did not move fast enough in way of coercion, would compel the Great Powers to follow by threatening to go on alone. That is still in the background; but Mr. GLADSTONE'S words will probably be received with a sigh of relief in the various Courts of Europe, as the sign that there is no intention of straining the European Concert too far. Dulcigno must be surrendered, there is no doubt or division of opinion about that; but the Greek Question will be the subject of further negotiation, unless the Greeks take the initiative, and compel Europe to settle it to avoid a general war. Mr. GLADSTONE may see that events are moving so rapidly in the direction in which he wishes them to proceed, that he can afford to be patient and wait a little for Europe, assured that in the nature of things a new and resolute intervention cannot be long delayed.

But it is a most significant point, and one which Irishmen who are toying with the idea of rebellion would do well to take note of, that, in spite of the interest of the Eastern Question at this moment, in spite of the European expectation and the SULTAN'S telegram, the statement on foreign affairs fell flat compared with the interest which every word about Ireland excited. Mr. GLADSTONE justly put Ireland in the forefront of his speech, and devoted to Irish questions the larger half of his time. The net outcome of his speech, which was received by all parties with warm approval, was that the vindication of the majesty of the law must come first, and afterwards wise legislation on

the grievances of the Irish people. The Government spoke by the PREMIER's lips on this point, with no uncertain sound. Mr. GLADSTONE, wisely, was very reticent as to the precise legislative measures which might be under process of incubation; but there was no reticence as to the determination of the Government to have the law obeyed at whatever cost. And about this all parties in England are getting very determined; and while the American Press opines that the GLADSTONE Cabinet will be wrecked on this rock of the Irish question, the probability rather is that all parties will unite in vigorously supporting the Government, should any extraordinary measures be needed for the protection of life and property, and the vindication of the law. But Mr. GLADSTONE was able to speak hopefully about the sufficiency of the ordinary processes of justice, if firmly handled, to meet the evil. And we are disposed to share his hope. There is not much of the martyr-spirit about the leaders of the agitation. They are very small and common men compared with the agitators of an earlier time. And there are signs that their courage is oozing out at their finger ends, as they find themselves confronted by the majesty of the law. Their leading supporters are half-hearted in the cause, and, we fear, secretly condemn what they dare not openly oppose. The priests have declared strongly against them, and we believe that the peasantry is beginning to be weary of them. Still, when the agitators are disposed of, the Irish Question remains. Mr. HUNTER, one of the greatest authorities on Indian affairs, has recently at Edinburgh drawn an instructive parallel between the Indian and the Irish land questions, and shown how in both the same social habits and ideas lie at the root. The whole question of landlordism is coming up for discussion. So far Sir G. BOWYER's instinct, and that of his "eminent and respectable solicitors," is not at fault. The question of land tenure in Ireland, which will occupy the chief place, probably, in the business of the coming Session, is but the forerunner of kindred questions elsewhere. The landlords have had their way for ages; it is the turn of the tenants now. What precise measures will be proposed we know not; but we are quite sure that in Mr. GLADSTONE's hands all just rights will be conserved, while all possible progress will be secured.

It is singular, and it has a sad significance, that while the PREMIER at the Guildhall was giving the best practical proof of the stability of the English Government, the French Government was falling on the first night of the Session of the Chamber; and by its fall was opening a new series of struggles and perils for that rich and splendid, but politically much tormented land.

MINISTERIAL CRISIS IN FRANCE.

To the uninitiated the resignation of the FERRY Cabinet, and the incidents that preceded it, have come as a surprise. It has been clear from the first that the present French Ministry was ill-assorted, and could only be regarded as a stop-gap Administration. The general impression was that when M. DE FREYCINET retired, or was driven out, M. GAMBETTA, as the head of the Liberal party in France, ought to have accepted office. His friends, however, alleged that the PRESIDENT refrained from asking him, mainly on the ground that it was better to hold M. GAMBETTA in reserve as the statesman who could most firmly resist the revolutionary demands of the Extreme Left. But be that as it may, the Government awaited the re-assembling of Parliament for its autumn session with some confidence. They had kept France clear of European entanglements by declining to co-operate in any action against Turkey beyond the naval demonstration in the Adriatic to secure the surrender of Dulcigno. If M. BARTHELEMY ST. HILAIRE was a somewhat feeble representative of his country in its foreign relations, opinion had declared in favour of peace and non-intervention, while the extreme vigour shown in the expulsion of the unrecognised Religious Orders was thought to be in entire accordance with the will of the majority in the Chamber of Deputies.

But more sagacious French statesmen than M. JULES FERRY have been overthrown without warning. With the apparent expectation of a vote of approval, the PREMIER read to the Chamber a Ministerial declaration shadowing forth the policy of the Government. It expressed entire belief that in Eastern affairs the will of the Great Powers would ultimately prevail, and stated that the Government had never ceased to act in that spirit of disinterestedness and peace which had won for Republican France the esteem and confidence of the world. The address, avoiding any explanation of the events that have placed the present Cabinet in power since the Chambers were prorogued, justifies the action taken

against the Orders on the ground that they had "ostentatiously organised rebellion against the laws"—fundamental laws, which "infringe neither dogma nor conscience." A series of measures are promised—those for ensuring "the religious neutrality of the elementary public schools," gratuitous instruction and compulsory attendance, being placed in the forefront, because they are already matured. Then follow the questions of the magistracy, public meetings, the Press, and associations, all of which the Government promised to deal with. It is not needful to refer, except in passing, to the violent scenes that ensued in both Houses after the Ministerial statement. It may suffice to say that the Extreme Left having decided upon thwarting the FERRY Cabinet, one of its members proposed in the Chamber that the Magistracy Bill should have the priority, and then the Concordat Repeal Bill. This was carried by 281 to 106 votes; the Right, of course, siding with the Extreme Left. In their declaration Ministers have emphatically said that they could not "be content with an apparent confidence and uncertain approbation," and asked the majority to give to them, or resolutely to withhold, their co-operation. The response was the decisive vote referred to, which had been preceded by a check in reference to the proposed Parliamentary inquiry into the case of General DE CRISSEY, which M. FERRY in vain opposed as premature. It is not surprising, therefore, that, in view of the coalition of the Extremes, and the lukewarmness of professed friends, the PREMIER and his colleagues at once tendered their resignation to M. GREVY.

How the Ministerial crisis will end is, at the moment we write, uncertain. Both the PRESIDENT and M. GAMBETTA regard the vote of the Chambers as due to a deplorable misunderstanding, there being no desire on the part of the majority to overthrow the Government; and at least fifty deputies who voted against the Government have assured the PREMIER that they had no intention of proposing a vote of confidence on a simple question of the order of business in the Chamber. It is possible that the PRESIDENT may have succeeded last night in persuading the Cabinet to withdraw their resignation; but it will be strange, indeed, after recent events in France, if the FERRY Ministry should last much longer in face of the frantic antagonism of the Right and the avowed hostility of M. CLEMENCEAU and his followers, who desire any change that will further their own political interests.

It may be that in a few weeks, if not immediately, M. GAMBETTA will be compelled by the force of events to accept the responsibilities of office. It is generally understood that he would be quite prepared to do so after the general election of next year; his view being that the present majority of the present Chamber is not one on which he could rely. But these frequent Ministerial crises are weakening the authority of the Executive, promoting dangerous excitement, and undermining the Republic. If M. GAMBETTA should be induced to obey the national call, he will no doubt make it a *sine qua non* that the power of dissolution shall be entrusted to him. By means of an appeal to the nation in the constitutional way, it will be discovered whether France desires to restore to power the Monarchical factions, or to enable the Extreme Left to precipitate the country into violent changes which will bring about as violent a reaction, or to consolidate the Republic by well-considered reforms.

IRISH LAND TENURE REFORM.

THE Government at the present time have two great tasks before them in dealing with Ireland; the first is to restore order and to enforce a respect for law in the country, and the second is to frame a measure which will for the future remove the cause of that disaffection which has for so many generations been permanent. Whether the prosecution of the leaders of the Land League be a prudent course or not, is a question depending upon the chances of a conviction; for we entertain no doubt whatever as to the right of the Government to proceed against the men who have directly instigated an excitable people to defy the law, to refuse to pay their legal debts, and to intimidate peaceable fellow-countrymen. But when by this or other means order has been restored in Ireland, the more difficult of the two duties of the Government will remain to be performed.

The numerous plans of land tenure reform which have been lately put forward, may be reduced to three main schemes, with modifications of each. First, we have the plan supported alike by the Land League, and by a large number of English politicians, the principal object of which is to make Irish tenants the proprietors of their holdings. It is proposed to attain this end in a variety of ways, the most sweeping being that advocated by Mr. PARNELL, under which the tenants would acquire the proprietorship of their farms by pay-

ing a certain rent, according to circumstances, for a given number of years. Mr. PARNELL thinks that the tenants should pay only "a fair rent" for thirty-five years, and then become owners, and he has defined "a fair rent" to be a rent much lower than is commonly paid at the present time. This is an extravagant and unjust demand which will certainly not be acceded to, even if the principle of the scheme should be adopted. To a fair rent would have to be added a yearly payment which would afford a sinking-fund by which landlords would be compensated for relinquishing their share of property in the land. Where present rents are exorbitant the tenants might not have to pay more than they are paying now in order to provide for a fair rent and a sinking-fund; but Mr. PARNELL's proposal is that a fair rent alone shall be sufficient. Whether, in case of this plan being adopted, it would be necessary for the Government to buy out the landlords and receive the rents or not is a detail upon which there is much difference of opinion. There are obvious objections to making the State the landlord. Mr. COWEN endorsed the plan of the Land League in his notable speech at Newcastle the other day. He did not neglect to refer to the objections to the scheme, but he failed to show how they are to be met. The most serious of them is this—that if the present tenants were owners of their farms there would be nothing to prevent them from sub-dividing or letting, so that the dangers of too thick an occupation of the soil and rack-renting to an extent hitherto unknown would be very great. This is a consideration which should be carefully weighed before so irrevocable a step as that referred to is taken; and it applies *pari passu* to plans for a gradual introduction of peasant-proprietorship in Ireland.

The second plan is that which, until recently, has been the favourite with Irish tenants and their champions generally—fixity of tenure, with rent periodically valued, and the free right to the tenant to sell his interest in his holding. It is doubtful whether this is not still the plan which obtains most favour in Ireland, notwithstanding its repudiation by the Land League. Numerous modifications of it have been proposed, such as the extension of the Ulster custom—or one of the Ulster customs—to the whole of Ireland, a system similar to that in use so beneficially on the Portsmouth estates, and others which need not be mentioned. The objection to this proposal is twofold. First, it is extremely difficult to obtain a fair valuation of rent so as to include only the landlord's just interest in the holding, excluding the tenant's improvements; and, secondly, there is at least an apparent injustice in letting the tenant have all the benefit of competition in selling his property in the farm while the landlord has his share valued by arbitrators. There is in England a very strong feeling against valued rents, and Mr. COWEN has declared that he shares it. Even if this were got over, we cannot believe that the scheme would provide for a final settlement of land tenure in Ireland. There would be an element of uncertainty in the periodic valuation of rents, which would exercise a paralysing effect upon tenants, who would fear to improve, lest they should be rented on the results of their own expenditure and industry. Besides this, we may be certain that the decisions of valuers would almost invariably cause dissatisfaction to either landlord or tenant, and often to both.

A third scheme, which seems to us preferable to the second, has not yet been much discussed. Indeed, so far as we have noticed, it has only been made public quite recently, when it was put forward as the best settlement of the Irish land difficulty in the leading columns of the *Mark Lane Express*. It differs from the second of the three plans we are noticing chiefly in proposing that rents should be fixed permanently instead of being subject to periodic valuation; but the difference is one of very great importance. This proposal is that rents should be at once fixed, either by private agreement or by valuation; the tenant to be at liberty to dispose of his interest in his holding at any time, but not to subdivide or sub-let without the assent of the landlord. If the tenant should be unable to pay his rent, the landlord might—after a certain period of grace, we presume—compel him to sell his interest in his farm, and pay the rent due out of the proceeds of the sale; otherwise the landlord would have no power to evict a tenant. It is clear that under this scheme the tenant would have all the advantages of ownership, while the dangers of minute subdivision and rack-renting would be avoided. Thus he would have every inducement to improve that ownership could confer, without the temptation to let his sons or his daughters' husbands have slices off his farm to cultivate, to which he would be subject if he were owner of the fee-simple. Landlords might object to being made mere rent-chargers, with no chance of benefit from the possible

increase in the value of land. On the other hand, they would have no risk of loss through a fall in the value of land; their rents would be more certainly and regularly paid, and their tenantry would be prosperous and contented instead of in a chronic state of poverty and rebellion. The tenant-right of the occupier would be an almost perfect security for the payment of the rent, which would scarcely ever be allowed to be so much in arrear as to swallow up the total sum which would be obtained from a new tenant. On the whole, landlords and tenants alike would probably be better off than they are now if the plan were adopted, however objectionable it may at first sight appear to owners. A modification of this plan has been proposed by Mr. VILLIERS STUART, and it is chiefly worthy of attention because it would meet the objection that landlords should not be compelled to give up the prospective increase in the value of their estates without compensation. Mr. STUART's suggestion is that landlords should be empowered to sell and tenants to purchase fixity of tenure, with fixed rents and right of sale of interest in holdings, the price to be paid by the tenants for the advantage being a few years' purchase of the arbitration value—say five or six years' rent. This amount would be paid to the landlords by the Government in Three per Cent. Bonds, and the tenants would pay off the debt in forty-five years, on the sinking fund principle, as a kind of tax due to the State. No doubt many landlords would be glad to adopt this plan; but it is questionable whether tenants, with present prospects of farming, would be willing to pay a fine in addition to a fixed rent. In any case, Mr. STUART's plan would not come very rapidly into operation if it were permissive, as he proposes it should be. In considering this proposal of fixity of tenure with rents fixed for ever, it should be borne in mind that, startling as it may appear to people in this country, it is by no means so much so in Ireland, where leases for lives or for very long terms have frequently been granted.

We hope that the Government will be guided to a wise choice in selecting from the different schemes of reform that have been made public. No mere extension of the Act of 1870 will avail to give contentment and prosperity to the unfortunate people of Ireland, and many English prejudices will have to be over-ridden in order to effect the permanent settlement of a problem which has so long been a puzzle to our greatest statesmen.

The comical announcement made by Mr. GLADSTONE at the Guildhall banquet, that he had received a telegram from the SULTAN promising "highly satisfactory" news relative to Dulcigno that day or the next, shows that even absolute rulers, especially when apt to follow a tortuous policy, cannot always get their orders obeyed. The Powers have formed a better estimate of ABDUL HAMID's peculiar difficulties by ordering a fresh supply of provisions to their ships of war at Cattero. RIZA, the vacillating Pasha, has gone off to be Governor of Salonica, and has left DERVISH PASHA to untie the Gordian knot of Albanian difficulties. Resolute man as he is, that seems to be beyond his capacity. But he is being reinforced, and has now received orders to cut the knot, and when he has once begun to act in that fashion, the Albanian chiefs will assuredly succumb.

The PRIME MINISTER and all the after-dinner orators of Tuesday night carefully avoided any significant reference to the most "burning" of European questions. Greece has not only raised a large though ill-disciplined army, which will drive her financiers to despair, but has ordered many gunboats, and has to provide for some thousands of volunteers. Turkey, on the other hand, besides her 60,000 regular troops in Thessaly and Epirus, has called out 30,000 of the reserves for service in that region. The new German Ambassador at Athens will, it is said, use great pressure to induce the Greeks to discontinue their armaments, and our own Government are reported to have recommended them to "exercise patience for the present." Probably Mr. GLADSTONE's statement that his Cabinet does not desire to establish separate action in respect to the Treaty of Berlin, and that it is not "the duty of this country to take upon herself alone the obligations that belong to Europe," will disappoint the expectations of the Greeks and abate their impetuous ardour.

Some of our Jingo papers have recently published sensational statements from the Vienna Press as to the great conflagration that is being prepared for in the Balkan region with a view to the forcible union of Bulgaria and Eastern Roumelia. We have had pictures of Russian officers streaming into Bulgaria, the Danubian fortresses being repaired, the Balkan passes fortified, and the whole male population drilled. An influential Bulgarian, writing from Philippopolis to the *Pall Mall Gazette*, utterly denies the truth of these

stories, and is confirmed by the Bucharest correspondent of the *Times*, who says that the dreaded gunboats on the Danube are on sale at half price, that there are 500 commissioned and non-commissioned Russian officers in Bulgaria and Eastern Roumelia; and, as for the wholesale massacre of Turks, "the whole number of Mussulmans killed in Roumelia and Bulgaria since the war does not equal that of the victims of one of the less disastrous colliery explosions in Lancashire."

Probably Prince NAPOLEON took the soundest view of the recent sad events in France when he said that, while the State had a right to dissolve the unrecognised Religious Orders, the enforcement of the right was impolitic, and the way in which it had been enforced worthy of censure. The scenes which have taken place during the past week at Avignon, Toulouse, Rennes, and in Paris—the storming of convents, the turning adrift of the resisting monks, and the sympathy shown in many places with the sufferers during this inclement weather—are peculiarly adapted to promote a reaction against the Republic, which the monarchical party will know how to turn to account at next year's elections. There is no doubt that the Duc de BROGLIE, M. BUFFET, M. DEPEYRE, ex-Minister of Justice, and other members of the French aristocracy, have organised the resistance that has been offered to the police, and that they have been able to accomplish it with dramatic effect at the expense of their protégés. The general result of the action of the Government is that the unrecognised male Orders have practically ceased to exist in France, and of 384 monasteries with 7,400 inmates only a handful remain. The Carthusians and a portion of the Trappists have not yet been meddled with, and none of the female religious Orders have been dissolved. Still, the drastic measures taken by the Government have not materially effected the object they have in view, for their crusade only affects Orders that hold or occupy property of the yearly value of about £200,000, while the recognised Orders, mostly female, which are not disturbed, have accumulated and hold conventual property of the aggregate value of more than a million sterling—thanks mainly to the facilities offered them during the Empire.

The most remarkable case of resistance was at the abbey of Trigolet, Tarascon, near Marseilles. The place is a kind of fortress, and here Father HERMAN and the Premonstré Fathers strongly barricaded themselves, and were besieged by a both of troops, who occupied all the approaches to the building. The blockade lasted three or four days, and the inmates boasted that they could hold out for a month, and sent away useless persons so as to economise their provisions. From Avignon and the surrounding country the population flocked to show their sympathy with the besieged monks. But on Monday the troops seized an unguarded door, and got into the convent by surprise. The sixty-eight monks surrendered at discretion, and were conveyed to Tarascon, the sixty "laymen" who had abetted them being expelled. Thus ended this strange episode, which the clerical papers make the most of.

The Irish State prosecutions will soon commence; Mr. PARNELL and the thirteen other defendants having entered a formal appearance at the Queen's Bench, Dublin, in answer to the charges laid against them. There is no doubt that the trials will be very costly, but it is the earnest desire of the accused that they should not be protracted, Mr. PARNELL being supremely anxious that they should come to an end before Parliament meets. The Land League have issued a long, strongly-worded manifesto "to the Irish people at home and abroad, and to all supporters of public liberty," stating that the accused have "incurred the active hostility of the British Government because they threw themselves heart and soul into the struggle of the Irish people for national progress, 'because they resolutely applied their energies and talents in the service of a people who are victimised by a system which is a disgrace to this enlightened age, an outrage upon justice, and a mockery of Christian principles.'" The address winds up with an appeal for assistance, "to deprive the prosecution of its present tremendous odds, by providing adequate funds for the defence." Thus far the response has been very meagre, but it is possible considerable sums will be sent from America, though opinion there is by no means cordial in favour of those whom the *New York Herald* denounces as "conspirators against the peace of their country and instigators of assassination." Probably the *Philadelphia Public Ledger* expresses the general feeling in the Union when it says, "American sympathy for Ireland must, of necessity, be chilled, and a complete reaction be brought about by any policy that is even silent in the presence of assassination or involves terrorism in any form."

While Mr. PARNELL and his fellow-agitators have been shamefully abusing the Ministers who desire to secure justice to Ireland, and have been preaching sentiments which find application on the part of

their ignorant and excitable followers in the shooting at landlords, the mutilation of cattle, and the persecution of tenants who desire to pay their rents, the Land Commission has been prosecuting its work throughout the country, and impartially receiving evidence from all parties. The Commissioners have now completed their inquiries in the provinces, and expect to arrange the voluminous evidence and prepare their report by the end of November. According to the Dublin correspondent of the *Times*, the evidence indicates a general impression that something ought to be done in the direction of fixity of tenure and fixity of rents. Very few cases of capricious eviction were brought under notice, but, except on the old estates, a tendency to rent-raising was said to prevail to such an extent that it completely evaded the Ulster custom. In the south the Ulster tenant-right did not meet with warm support. "There was by no means a concurrence of opinion as regards peasant propriety except in gradual and tentative form, and with this view an extension of the BRIGHT Clauses was frequently suggested." There is likely to be ample material in the report to furnish the Government with the basis of a land measure for the next Session.

The notorious case of Mr. BOYCOTT of Lough Mask, threatens a civil war on a small scale in County Mayo. The story of this agent of Lord ERNE, who never moves about without an escort of six constables; whose crops are still ungathered, because he cannot get farm labourers; and who has only one domestic, has moved the hearts of Ulster men, and a subscription of more than £800 has been raised to send a body of armed Orangemen to his relief. For this purpose one hundred have been selected, and the Government having been informed of the proposal, Mr. FORSTER has made it known that any number of men required—a score would suffice—for the *bona fide* purpose of saving Captain BOYCOTT's crops, would receive the fullest possible protection to the farm, at the farm, and away from the farm; but any force of armed men beyond that would be an illegal gathering. A large force of both infantry and cavalry has been sent to Ballinrobe, where Mr. BOYCOTT was recently mobbed, to preserve the peace, and they expect to have to live under canvas. There have been vague rumours of gatherings of people from all parts of the country to oppose the fifty armed Orangemen who are now expected, but it is not likely that they will provoke a collision with the military. We shall probably soon hear that the siege of Lough Mask House has been raised, and that its owner, with the help of his retainers, has got in his crops, and is able to carry on farm operations.

The election petitions which among some constituencies have revealed an enormous amount of corrupt practices, have in the case of Worcester only succeeded in establishing the unjustifiable character of the allegations preferred against the staunch Liberals whom the popular verdict placed at the head of the poll—Mr. T. ROWLEY HILL and Mr. MCINTYRE, Q.C. Fifty-three allegations of bribery which made their appearance in the original particulars had dwindled down to thirteen at the close of the petitioners' case, and of fifteen charges of treating, two only survived at that stage. When the inquiry had concluded, not one of these was found to possess any substantiality, and the judges marked their sense of the vexatious character of the proceedings by dismissing the petition and mulcting the petitioners in the costs, including those incurred by the returning officer. We congratulate Messrs. HILL and MCINTYRE on the distinguished honour thus unintentionally secured to them by the unworthy tactics of their adversaries.

AMERICAN SAYINGS AND DOINGS.

As our readers are aware, the Census of the United States has been taken this year, and some of the results, such as the populations of the chief cities, have already been made known. It will probably not be long before the aggregate results will be published, and subordinate to these are particulars of church accommodation and property. But the Americans, like ourselves, scout the idea of securing a census of "religious profession" as beyond the proper sphere of Government. It seems that the Roman Catholics in the States have thought well to take a census of their own body. It is claimed that there are no less than 6,143,220 Roman Catholics in the Union, 67 archbishops and bishops and 1 cardinal, 5,989 priests, 5,606 churches and chapels, 400,000 Catholic children in the schools, and 375 charitable institutions exclusively devoted to Catholics. Supposing that the aggregate population of the Union is fifty millions, the Roman Catholics would form about one-eighth part, which is a considerable proportion. But this is mainly the result of emigration from Ireland, not of extension in America, and it is notoriously difficult there to sustain the traditions of Romanism, and will be so long as the common school system of education is in operation.

A religious question of even graver import than this is engaging attention on the other side of the Atlantic—as well as on this side. We refer to the attendance at places of worship. We are very much afraid that in

England it is diminishing. That seems to be the opinion of the Bishop of Manchester, who, two months ago, quoting from a return obtained by the clergyman of a parish in that city, stated that 906 families out of 1,233 never attended public worship in that district. The same subject is being discussed in the United States. Dr. Theodore Cuyler devotes a special article to it in our contemporary, *The Congregationalist* (Boston). The writer comes to the general conclusion that the attendance at places of worship in the States, whether in town or country, East or West, is steadily falling off. "Forty years ago it was," he says, "claimed that one-half of the population of the city of New York were either wholly or partially connected with some Protestant congregation. Now only one-fourth of the population are ever seen in any Protestant place of worship!" Dr. Cuyler proceeds to confirm this statement in detail. On the first Sunday in October, when the city was full of strangers, the reporter of the *New York Daily Times* visited fifteen of the most popular Protestant places of worship, with this result:—

Two of these churches they describe as "nearly full," but not crowded. One church—whose pastor is one of the most admirable and widely known preachers in America—was three-fourths filled. Five churches were two-thirds full. Four were half full. One had about a quarter of its seats occupied. In two others only about one-tenth of the sittings were occupied; and these were conspicuous churches, which used to be crowded! The net result of the observation was that in the fifteen most popular churches of New York, which can easily accommodate 20,000 auditors, only 10,500 people were present on a bright Sabbath morning. I could easily name fifteen other churches whose aggregate number of worshippers would not exceed five thousand!

The same phenomenon has been reported relative to the most prominent churches in Boston, and the ministers of Philadelphia have made a similar complaint. Nor is it confined to cities. The attendance at public worship is also falling off in the rural districts.

This summer I spent several weeks in that picturesque portion of Litchfield County, Connecticut, which once rang with the voices of Bellamy, Nettleton, Bushnell, Porter and Lyman Beecher. My informant told me that in former times four-fifths of the people were attendants upon the House of God; but at present not one-half of them are in the habit of going to church. This statement corresponds with that made by Mr. William C. Prime in the *New York Journal of Commerce*, as the result of observations made during two summers in the rural districts of New England.

What is true in New England, Dr. Cuyler goes on to say, is equally true of the interior of the State of New York and all the large towns of America. Treating it as an indisputable fact, the writer attributes it to this among other reasons—the increase of foreign element, the secularisation of the popular heart by the pursuit of wealth, the lower tone of spiritual life in too many churches, and the growing miasma of scepticism. Dr. Cuyler concludes his article by adverting to some of the results of this change in the religious habits of the people:—

One result is that many thoughtful young men are becoming disheartened about entering the ministry. They affirm that it is increasingly difficult to reach the popular ear with the Gospel, and that faithful, legitimate pulpit work does not command the attention it once did. This idea is a powerful hindrance to the increase of the ministry.

Another result is that there is an increasing temptation to attract people to the house of God by illegitimate devices. One of these is the presentation of popular topics for the entertainment of an audience. Such discourses contain in them no more of the Divine element of worship or soul-saving than one of Secretary Schurz's speeches on finance, or one of Mr. Joseph Cook's racy lectures on the Chinese question. Too often there is a temptation to rank sensationalism.

Another result of a diminution in the public worship of God is a diminution of public morality. Still, another is the grievous obstruction to the progress of Christ's kingdom. Other results might be specified. These are quite enough to set us to thinking, to praying, to more blood earnestness in preaching, and to deep humiliations before God.

There are loose screws in other directions. At least we judge so from what we find in the *Presbyterian*, which relates that in the report on the Board of Education presented at the meeting of the Synod of Philadelphia it is complained that there is a lamentable decrease in the number of candidates for the ministry, and the question was repeatedly raised, "What can be the cause?" Various explanations were given by those who responded, nearly all of which seemed to trace the difficulty to the administration of the affairs of the Board.

The remarks of Rev. E. P. Heberton, of Philadelphia, seemed to present the best answer and most practical solution. He said he believed it was not because of a lack of a wise policy or a zealous administration on the part of those to whom was entrusted the education of our candidates for the ministry, nor to the meagre support afforded such; nor to a hesitancy on the part of our youth to consecrate themselves to a reasonable sacrifice; but it was due to a prevailing notion that the exercise of the office of the ministry was, now-a-days, accompanied with sufferings, humiliations and discouragements which do not belong necessarily even to those willing "to endure hardness as good soldiers," and which were clearly within the power of the Church to remedy.

We note also that a writer in the *New York Tribune* calls attention to some statistics of the American Bible Society, as revealing not the brightest financial management. He claims that there is a million of money in the treasury unused, except in the interest it yields. For salaries and travelling expenses he figures out of the annual report 140,000 dollars, and expresses grave doubts whether the vast concern is managed with due economy in its business management. *The Presbyterian* says that the writer may be at fault, but many share in his anxieties, and the Society cannot afford to ignore them.

Not only are there heresy cases in America, but ecclesiastical differences where the intervention of the courts of law is required. Here is one:—

The Presbyterian church at Dunkirk, N.Y., by a large

majority vote, has decided to stand by the pastor, the Rev. Mr. Adams, who was deposed lately for heresy. The Presbytery of Buffalo has therefore declared the minority, who accept the judicial decision of the Presbytery, to be the Presbyterian church at Dunkirk, with all the rights, privileges and immunities belonging to the church. In these circumstances the case goes to the civil courts to determine to whom the property belongs.

Great interest is felt by anticipation in the meeting of the National Council in connection with the American Congregationalists, now being held at St. Louis, and which the Rev. Alexander Hannay is attending as a deputation from the English Union. But there seems to be some jealousy of the action of this assembly. Thus at the recent annual meeting of the New York State Association, at Poughkeepsie, a resolution was adopted, with but one dissenting vote, commending the organisation and maintenance of a body like the National Council to promote the fellowship of the Congregational churches throughout the nation, but recommending to their consideration such a modification of the constitution as would prevent the Council from taking any phase not essential to the maintenance of its own order and organisation. The principal time of the Association was devoted to the discussion of practical and spiritual themes on which no action was taken or suggested. In the course of the proceedings at Vassar College addresses were delivered by Dr. Magoun, of Iowa, and Henry Ward Beecher, on "Spiritual Life."

The American papers announce the decease of a venerable lady, whose name is well known and honoured in England—Lydia Maria Child. She died at Medford, Mass., where she was born, in her seventy-ninth year. From about the year 1830 Mrs. Child was earnestly engaged in literary and philanthropic work. Her strong anti-slavery opinions brought upon her a partial social ostracism, but no amount of opposition or sacrifice could shake her convictions or stay her expression of them. One of her first and best tracts was her "Appeal in Behalf of that Class of Americans called Africans," in which she advocated immediate emancipation. Among the best known of her subsequent many publications were a "History of the Condition of Women in all Ages and Nations" (1845), and "Progress of Religious Ideas" (1855). For nine years she, with her husband, edited the *Anti-Slavery Standard* in New York, in which appeared her famous "Letters from New York."

Two well known Englishmen are appealing for different objects to our Transatlantic cousins. One is George Muller, of the celebrated Kingsdown Orphanage, Bristol, who has resumed his evangelistic labours in America, and is now at Boston. The other is Mr. Archibald Forbes, the famous war correspondent of the *London Daily News*, who has been lecturing in New York on Royal people whom he has known. We judge from this, as well as from Charles Dickens's testimony, that, though our Yankee friends are Republicans in principle, they have rather an eager liking for gossip about kings, queens, and people in high life.

Many of our readers may remember the remarkable exodus of Southern negroes to Kansas—one of the free States in the Far West—and their brutal treatment by the planters. A recent visitor, Mr. Marsh, thus reports respecting the coloured people who are settled in this region:—

One does not travel far into the State without sighting here and there the cabins of the refugees, and wondering whether he is not likely to run across some of his old clothes again. On the whole the poor folk have got along wonderfully well. Those who were able and willing to work have had enough to do this summer. Many of them will need some help next winter. Not a few have gone back South under the persuasions and promises of agents sent up for that purpose. I found, in the southern part of the State, that some of them had gone into cotton-growing, and that the first season's experiments were a decided success. One man, who had fled from Texas because of the intolerable treatment he had received from his white neighbours, was rejoicing in fifteen acres of "ex fine cotton ez you kin find in de Brazoo bottoms, boss."

Mr. Marsh says that the people of Kansas are about to go to the vote a constitutional amendment in favour of compulsory temperance—that is, for prohibiting both the manufacture and sale of intoxicating liquors in the State except for medical, scientific, and mechanical purposes:—

It is a political issue in which the speeches and the meetings are about all on one side, and temperance people seem to feel no doubt concerning the success of the amendment. Most of our Western States are so soaked in lager beer that such an issue could not even be brought to a vote in them by the concurrence of two-thirds of the legislature. The worse will it be for them when Kansas adopts it. The traffic will continue in anti-prohibition communities. But the immigrants who propose to spend their Sundays in saloons will be turned to other States, and those who want to live among temperance neighbours, and away from saloon temptations, will find an additional attraction in Kansas.

The writer reports as to this great State, which he says could tuck away several States as large as Massachusetts or Connecticut in its borders, and still have a great deal of room left, is "mixed." The eastern part of Kansas is a fine country—productive, prosperous, and already quite well populated, but the western half is in large part arid and unfit for tillage. The railway companies have coaxed a great many settlers into it, but it has generally been, so far, to the sorrow of the settlers, and of the Eastern people who have loaned money on their farms. The towns of Kansas are most sunk deep in bonded indebtedness, and there are many in which all the land and all the buildings would not sell for enough to pay their bonds. A small town has been known to climb upon wheels and roll off to a new site near by, and take a new name, to get rid of the indebtedness that was smothering the life out of it—leaving nothing but its cellars and its site behind! But Kansas farm mortgages are generally a good investment.

REV. T. PELHAM DALE.

On Friday a letter from the Bishop's secretary asking for the keys of the church, in order that the Bishop's nominee might take the service in the absence of the rector, was received at Holloway by Mr. Dale, who, however, declined to give them up on the ground that the church was during his incumbency his freehold, from which he could only be dislodged by retirement. A messenger from the Bishop also arrived at Holloway Prison, on Friday, and asked that the prisoner should be searched for the purpose of finding the keys, but the officials refused to allow this to be done without a search warrant.

In an interview with the Central News representative, on Friday, the Rev. Arthur Murray Dale, son of the rector of St. Vedast's, referring to his father's arrest, said it was not characterised by the courtesy that might reasonably have been expected. Saturday was selected as the day least likely for him to be able to appeal against his commitment, until he had spent at least two nights in prison. The judgment which was given was founded on a document which has never been produced. "Admitting, for argument's sake, that what our opponents contend is the law, then the Church of England is narrowed down to a sect," said Mr. Dale; "there would be an end to all tolerance; and we have always been told, and been proud of it, that the Church of England is the broadest and most tolerant in the world." "If," says Mr. Dale, "the law is as they say, I would like to ask them where the Reformers would have been if they had obeyed the law? My father, and those who hold with him, contend for more liberty in the Church as well as in social matters, and earnestly oppose the right of a narrow sect to dictate to a liberal majority."

On Saturday it was announced that Mr. Dale had written to the Bishop to say that he had nominated his son, the Rev. A. M. Dale, to officiate during his enforced absence. He added that if his Lordship should prefer the nomination of a beneficed clergyman in his own diocese the Rev. R. T. West, vicar of St. Mary Magdalene, Paddington, will undertake the charge. Numerous meetings, chiefly of branches of the Church Union, were held in various parts of the country on Saturday to express sympathy with Mr. Dale and indignation at his imprisonment.

John Bull of Saturday contained this announcement: "We are informed that the churchwardens of St. Vedast Foster have gained entrance to the church by force. The Rev. C. T. Ackland, of Kensington Grammar School, will celebrate service in the church to-morrow (Sunday), both morning and evening, and a body of police will be in attendance in case their services are required. It is understood that about 200 members of the Protestant League will attend both services. The Altar Lights and all other ornaments have been removed, and the Holy Table covered with a crimson cloth. The old choir will not be allowed to enter the vestry, nor take any official part in the services. The Bishop of London will preach at the morning service if the state of his health permits of his so doing."

On Saturday afternoon the following notices were affixed to the boards at the church doors:—"This church is temporarily closed for necessary cleaning," signed by the four churchwardens. "£2 Reward—Notice is hereby given that if any person shall be found unlawfully entering or attempting to enter the above parish church or making any disturbance therein he will be prosecuted, and a further reward of £2 will be given to any person who may give information which shall lead to the conviction of any such offenders," signed by the four churchwardens. "Information to be given to Mr. J. Girdleston, Albany-court-yard, Piccadilly."

At half-past 10 on Sunday morning a crowd of about 50 persons began to collect, composed of some of Mr. Dale's congregation and sympathisers and some of the other side. It was evident, however, that both parties were desirous of peace. The Rev. C. T. Ackland, who was licensed by the Bishop last year when the living was sequestrated, was present to take the service in the church had the doors been open, while, on the other hand, the Rev. Murray Dale, son of the rector, was also present to read a protest, signed by a committee of the congregation, against the intrusion of any one not acting for the rector. Mr. Dale's friends anticipated that the Bishop would order the church doors to be forced, for service to be conducted by his licensee, Mr. Ackland; but Mr. Ackland, finding that the churchwardens did not intend to use force, and that Mr. Dale would not give up possession of the keys took his departure at 11 o'clock. Among those present were:—Mr. J. B. Lee, registrar and secretary to the Bishop of London, Messrs. H. A. Brown, Henry Wright, T. Layman, W. Dixon, and C. Powell, secretary of the Church of England Working Men's Society. No disturbance of any kind occurred, and with the departure of Mr. Ackland the St. Vedast congregation went en masse to the neighbouring parish church of St. Augustine and St. Faith, Watling-street, of which the Rev. W. H. Milman is the rector.

The following address of sympathy with Mr. Dale, signed by his parishioners and the members of his congregation, has been forwarded to him:—"Reverend and dear Sir,—We, the undersigned members of your congregation and communicants of the Church of England, desire to express to you our sincere sympathy at your incarceration for conscience' sake in Holloway Gaol, to record our strong disapproval at your arrest, and to pledge ourselves to use every constitutional effort in our power to secure for you an unconditional release. We must add that we shall recognise no clergyman officiating at St. Vedast unless he be duly authorised by you, and shall protest against any intrusion on, or usurpation of, your rectorial rights, should such be offered. In conclusion, dear Sir, you have our entire good wishes and prayers, believing that the battle you are fighting will help much to win back to our beloved Church that religious liberty which a State Church has done much to rob it of.—We are, reverend and dear Sir, yours very faithfully in Christ."

The prison rules are being much relaxed in Mr. Dale's favour, says the Central News, and his wife is now allowed to remain with her husband. In addition to the daily visit of Mr. Powell, secretary of the Church of England Working Men's Society, Mr. Browne, choir master of St. Vedast's, is allowed to confer with Mr. Dale on Church affairs.

The President of the English Church Union, the Hon. C. L. Wood, has written a letter to the *Daily News* stating that the Council of the Union have resolved that all clerical members of the union be recommended no longer to abstain from restoring the vestments prescribed by the Ornaments Rubric, where they are desired by the communicants of the parish.

MEMORIAL TO THE LATE REV. ALEXANDER RALEIGH, D.D.

A PUBLIC meeting was held at Hare-court Chapel, Canonbury, on Saturday afternoon, when the large stained-glass window placed in the chapel to the memory of the late Rev. A. Raleigh, D.D., was exposed to view. The chair was taken by the Rev. W. M. Statham, and addresses were delivered by the Rev. Gordon Calthrop, vicar of St. Augustin's, Highbury New Park; the Rev. Dr. Stoughton, Rev. Dr. Allon, and Rev. Dr. Parker. The body of the chapel was well filled with members of the congregation and other friends.

In opening the proceedings, the CHAIRMAN said: We are favoured this afternoon with a gathering together of ministerial friends, and also, we may hope and will believe, of Christian friends who are representatives largely of all the churches of Christ in this neighbourhood. I am sorry that Dr. Oswald Dykes, who was to have been with us, is prevented by ill health. I may say that when I saw him he expressed himself with all tender reverence for Dr. Raleigh's memory, and said he should feel it a great privilege to be here to-day to represent the great Presbyterian community in London, and to express on their behalf his sincere respect for a sacred memory and his brotherhood with the Congregational churches. Our dear friends who are present here, apart from Dr. Dykes, having fulfilled their engagement, I give them in your name a very hearty welcome into our assembly this afternoon. We are pleased to see our friend, the Rev. Gordon Calthrop, amongst us to-day. We realise in his presence that higher ground of Christian affection that binds us all together, whatever may be the speciality of our views with regard to Church government, and in welcoming you, Mr. Calthrop, here to-day, I welcome you as one not only coming to take an interest in the present pastor and in this work, but as also of paying your tribute of respect to the memory that is very sacred to you and to ourselves to-day. I need not say a word for the long fellowship of our friends—Dr. Stoughton, Dr. Allon, and Dr. Parker—who will kindly speak for themselves. I am sure we owe them a debt of gratitude for coming on what is called the busy ministers' afternoon. But I should like to say we have present also amongst us a gentleman to whom this church has always been indebted, who, always in everything we have had to do, has been connected with it in a spirit of love and fidelity to its best interests. Mr. James Spicer has made it a matter of endeavour to be with us on this occasion, and although he does not feel able to speak, I did not like to pass over his name. So much for the friends that have come to gladden us with their presence. I turn your attention for one moment not only to the memory, but to the window that is put in. I have no hesitation in saying that a more delicate piece of artwork in glass will not be found at this end of London. There is nothing to vulgarise it by too much colour. There is nothing sensational about it; it is exquisitely tinted; the top of it has a perfect delicacy of detail; the colours are in beautiful harmony. If it was a picture I should say that it had a wonderful tone about it. It is not a word often used about a window; but still a window is, after all, in its completeness a great work of pictorial art, and, therefore looking at that window to-day, I say that there is nothing that we need be ashamed of, for if it were put up in the Abbey or St. Paul's, there would be nothing to distinguish it from the best works of art in our Cathedrals. Mr. Tom Pace, a Munich student, has contributed his best taste and skill in art to this window, and I have not the faintest hesitation in saying that Mr. Pace has put up for £300 in that window what would have cost, probably, £500 if you had gone straight into the English market to procure it; and therefore, with the cultivated taste of Munich he has brought to bear upon this window delicacy of judgment and perfect harmony of colour, and I do not think we need fear that, although there are Christ and the four Evangelists there, that there will be anything to tempt us into too High Church feeling in the matter. It is very beautiful, and we are the first, as Nonconformists, always to say in the presence of anything like that sort of beauty, that whilst we admire it and appreciate it, our taste has always been, and always will be, carried on in a great work, higher far than by coloured glass and the palpitating splendour that can fall on the marble pavement—our great work has been, and will ever be, the living character of men and women in our churches. I am here first of all to appreciate myself the kindness of my brethren in coming here. Next, on behalf of the committee, to say how gratefully they thank the brethren who have already contributed so handsomely to this fund. One thing that has moved us all with great gratitude in connection with it has been this—that she to whom the memory is the most dear, Mrs. Raleigh herself, present with us to-day, has all along taken an interest in this, and is here to see on her part how much love and respect there is in our hearts,

and how we desire to perpetuate it in what I hesitate not to say is a very perfect and beautiful memorial window of one who will ever live in the love and honour not only of this church, but of his brethren everywhere and of this neighbourhood in particular.

The TREASURER (Mr. F. G. Fitch) said: Mr. Chairman and Christian friends,—I am interposed at this juncture, not to make a speech, as you will readily understand, but simply to state a few facts. I think Mr. Statham has forestalled most of those facts, and therefore I shall not have occasion to trouble you very long. It was felt that it was an absolute necessity that the memory of Dr. Raleigh should be perpetuated in Hare-court Chapel. That was a sort of spontaneous interest to which Mr. Statham gave immediate action, and the result you see in the window that has been placed in the chapel. A committee was appointed to carry the work out, and I have to report that, as Mr. Statham has stated, the actual cost of the window is £300. Additional expenses make the total cost £330, towards which we have received promises to the amount of £271. These promises have been quite spontaneous; we have not appealed to anyone outside our own church, or those who have been either members or hearers of Dr. Raleigh. Our object was not to get large sums from individuals, but to get contributions from the greatest possible number in order that all those who took an interest in Hare-court and Dr. Raleigh's ministry should feel that they also had an interest in the memorial that is placed in the chapel to his memory. With regard to the window itself, I shall be doing right in reading to you the technical description which has been furnished by Mr. Pace, the artist:—"In the five principal lights or openings are standing figures representing our Lord as the Good Shepherd in the centre, and the four Evangelists, two on either side, surmounted by canopies with the traditional emblems beneath each figure, namely, St. Matthew an angel, St. Mark a lion, St. Luke a bull, St. John an eagle, and the Agnus Dei lamb, bearing the banner of the resurrection beneath our Lord. In the top rows of the tracery is a group of angels bearing a scroll, and the text, "Blessed are the dead which die in the Lord," and in the two quarter-foils are angels with crowns and palm-branches of victory. At the base of the window is an inscription, "In memoriam, Alexander Raleigh, D.D. Born 1817; died 1880." I shall not trouble you with any further allusion to the artist, except to say that his work meets the thorough approval of the committee, and I believe you will agree that what has been placed in the chapel is a worthy memorial to the memory of Dr. Raleigh. (Applause.)

The choir then sang Gounod's beautiful anthem, "O Lamb of God, that taketh away the sin of the world."

Rev. GORDON CALTROP: Christian friends,—When your good pastor, our chairman, asked me to take part in this ceremony, I felt that he and the members of Hare-court Chapel had done me a very great compliment. I should be very sorry indeed, from personal feeling, indeed, to have been absent on such an occasion as the present, for, for a considerable period of a man's life, sixteen years, I had an acquaintance with the good and honoured man of God who has so recently entered into his rest, and I felt that I should like to come on an occasion like this—though I knew but little of him in his public character—just to have the opportunity of saying a few simple words about the feelings which I myself have personally entertained towards that honoured man. I felt, too, that it would not be right, it would not be seemly, it would not even be Christian, that on such an occasion as this there should be no representative of the Church of England amongst you. (Applause.) I do not stand here, as you know perfectly well, in any official capacity; I am not a representative man in any sense, but I feel, at the same time, that there are a very large number of my brethren of the Church of England in this parish, and in this neighbourhood, and in the whole of the north of London as well as elsewhere, who would like to give expression to their feelings of honour and respect for him whose memory is so fresh in our minds to-day; and for those two reasons, when my good friend, your chairman, was kind enough to ask me to come and take a humble part in this day's proceedings, I was very thankful to feel that I could at once accede to his request. As I said just now, I knew but little of your late pastor in his public capacity. I never had the privilege of hearing him preach, though I have heard a great deal about his preaching, and only on one or two occasions have I heard him speak. But I knew his works, I am greatly indebted to some of them, and hope to be more indebted to them by-and-by, and I know perfectly well what a wonderful power, partly from his great intellectual capacity and partly from those gifts of oratory with which God had endowed him, he was able to exercise over an enormous congregation. But I speak of him rather with regard to my own personal feeling. I have had the privilege of having two of your pastors as parishioners of mine, though as sturdy Nonconformists I suppose they hardly acknowledge allegiance to me; but at the same time, though they have not acknowledged allegiance to me, knowing and recognising nothing of our Church of England

parochial system, I have been honoured by their friendship, and for a great many years I lived almost immediately opposite Dr. Raleigh. Our children played together in the street before the two houses, and I can remember even now the white-haired man—you know he was white long before he had any business to have been—the white-haired man, with his active, bright, springy step, almost jumping up the steps of his house as he came to his own door. I remember the brightness of his look and the activity of his manner, and how shocked I was to hear unexpectedly that that bright, strong-hearted vigorous life had been suddenly cut short and taken away from amongst us. The one thought that remains on my mind with regard to my personal intercourse with him is that of the wonderful union that there was in him—I think more than in most men I have encountered in the course of my experience—between simplicity and power. There was no question whatever that when you came into the presence of Dr. Raleigh you were in the presence of a thoroughly genuine man, as utterly destitute of thought of self as a man could possibly be—a thoroughly genuine, true, real man, with no thought of self, the simplicity of a child, combined with the shrewdness of an experienced man and the intellect of a giant: that was always the impression that I derived from my intercourse, such as it was, with the good man who has gone. I know perfectly well that if he was here amongst us he would not like to hear words of praise, but I suppose we may bless God for what he was. I think that is the feeling that we all of us have. Those of us, of course, who have received the impress of his own holiness and intellectual power would feel this very strongly; but even those amongst us who, like myself, came into only occasional contact with him, feel that we have reason to thank God for making such a man and for keeping such a man in the world for some considerable period of time to leave his stamp upon his fellow-men. There was something kingly about the man; you felt that he was a king of men; with all his child-like simplicity, there was something grand and noble about him which reminded one of our Divine Master Himself. I am not saying these words simply because I am here before his congregation who wish to hear pleasant words about the man who has gone, but it is the real feeling of my heart, the real feeling of respect and affection and veneration which I have for your late pastor. I am not saying complimentary, flattering words. I am speaking the exact feeling of my own heart. There was something which did you good when you came into the presence of that man; you felt his power, you felt his reality, you felt the simplicity of his character, you felt the better even for a few moments of intercourse with him; and I say he is a man like many others with whom we have contact in our life that we may thank God for, that we may bless God's grace manifested so conspicuously in him, and I think I may say, as a conclusion of the whole matter, that one's idea of a Christian character, of what a Christian man might become all round, physically to begin with, intellectually in gifts of speech, and spiritually in character of what a Christian man might become by God's grace all round, was very much exalted—your ideal of Christian humanity was exalted by intercourse with Alexander Raleigh; and I feel perfectly certain I am expressing a sentiment which will meet an echo in the heart of everybody, even those only remotely connected with him, when I say that we thank God for the work that he was enabled to do in this place, for the work that he was enabled to do for the Church of Christ, and that we do thank God for having known Alexander Raleigh, and for the impression for good that he was enabled to leave upon us. (Applause.)

Rev. Dr. STOUGHTON: One of the first impressions made upon one's mind in entering this place and looking at that window, is what a marvellous change has come over the spirit of Nonconformity in some respects during the last half-century. Why, such a window as that would not have been tolerated when I was a boy. I worshipped in the old Meeting-house at Norwich, which had a character of dignity about it, not Anglo-Catholic, but thoroughly Puritan, but still there was a great deal in the appearance of the building calculated to inspire admiration, though such a window as that would have been quite out of place there. Now, I for one, fully sympathise with the change which has gone on in this respect. I never regarded the anti-aesthetic feeling which once characterised Puritanism as any essential part of it. I am a Puritan, I hold a great many Puritan traditions, and I hope I have caught something of the Puritan spirit, but I do not feel that my Puritanism requires me to protest against beautiful architecture, or beautiful pictures, or beautifully painted windows. I look upon that window with very great admiration. There is very much in it which is suggestive to those who will regard it in the way in which they ought. I appear before you with considerable satisfaction, because it was not possible for me to testify my respect to Dr. Raleigh at the time of his funeral. I was then in Rome, and I never shall forget the sorrow which I felt when I received the communication from my friends at Kensington

that their honoured pastor was rapidly passing away. But still I did not think that his end was so near, and I can now call to mind exactly how I felt when the letter was put into my hand conveying intelligence of his death. It did strike me as something very strange and mysterious, as we sometimes say about the dispensation of Providence, though, after all, I do not know that one event in the way of Divine providence is much more mysterious than another. There is a depth of mystery lying under all the dispensations of God. No doubt wise purposes are intended to be answered by the unexpected removal of Dr. Raleigh, and I doubt not that while he has left a memory behind which will be stimulating to Christian piety on earth he is now filling some service, some office in that upper world where he ministers before the great Lord of spirits even more effectively than ever he did here below. There are two respects in which I regard him at this moment: as my friend, and as the pastor of the church with which I was connected for more than 30 years at Kensington. My friendship with Dr. Raleigh began, I think, about 20 years ago at Edinburgh, where I was entertained with him under the roof of a very beloved friend, Mr. Culler. I was exceedingly struck then with the simplicity of character by which our friend Dr. Raleigh was marked, and I was also struck with the intelligence of his conversation. I had not then an opportunity of hearing him preach, but I have heard him preach occasionally and only occasionally, and the sermon which he once delivered in a country village where I was associated with him in public service will long live in my remembrance. It was just one of those "quiet resting places" on which I doubt not your spirits have often reposed within these walls when he has been ministering in that pulpit. I do not know any more appropriate title that he could have chosen for his discourses than "Quiet Resting-places," where the soul could lie down and find peace and joy under the shadow of the Good Shepherd. Then he performed an office of kindness and love for me when I was in the depth of sorrow which you may well suppose I shall never forget. It is now nearly a year, within a few days, when he preached a funeral sermon for one very, very dear to me, and then the sympathy which he expressed, and the Christian sentiment which he uttered, and the delicacy of touch which marked every word which he employed, all was calculated to call forth admiration; but it was calculated to call forth something still more sacred, and from that time I loved him more than I had ever done on account of the love which he showed to me when I stood in need of the expressions of love, and he was one of the first to visit me in my dwelling after my sad bereavement. But I think of him as connected with the church at Kensington. Of course, after so long a ministry as mine, I could not but regard with very great anxiety, the change which necessarily took place when I left my dear people. But when I found that they were likely to have as their minister Dr. Raleigh, I must say my apprehensions all passed away, and I was full of thankfulness and joy. His ministry at Kensington, as you know, was very successful; it was distinguished by remarkable tokens of Divine approval and favour, and he lived in the love of his people. He was carrying on a work which I hoped would have been prolonged for many years. And I trust I shall be forgiven if I say that he had one who was a most efficient helper to him in his works of faith and his labour of love—his beloved wife, she fully shared with him the affections of the flock; and I am sure it must be a solace to her in the midst of her sorrow to find that there are so many, many loving hearts at Kensington in which her presence, and the thought of it will long nestle and long be a joy. During the few years Dr. Raleigh was at Kensington I must say that our relationships were of the most delightful character. It does not always happen when a man leaves a place that he and his successor are on terms of perfect harmony and affection; but, as I have often had occasion to observe, Dr. Raleigh seemed continually, when I went to visit Kensington, anxious to prove how much he loved me, and prove that, although he was living in the hearts of the people, still the old pastor had a place there. The delicacy of his attention greatly affected me, and I felt that he was always anxious to promote my comfort and happiness whenever I visited Kensington, and all this I think of with very great thankfulness to God. And I think you have done well in putting up that memorial window. Those who are members of this church have many very sacred memories, which it becomes you to cherish. I have had within a few days put into my hand that interesting book, the "History of the Church in Hare-court," and certainly it contains most interesting sketches of two most distinguished pastors. I dare say they are very familiar to you, and their devotedness, their thorough evangelical spirit, and their pastoral diligence have often been called to mind by those who have officiated in this place. May their mantle ever rest upon those who minister within these walls! These memories make you feel, my dear friends, that you are under great obligations to God for having sent you such men. Those who have long since passed away may still be said to live in the middle of you through the influence which they are

shedding, by the memories which they suggest, and he who has last gone, I scruple not to say his name, must ever stand foremost among them all as the most gifted by Divine goodness, and as having an unusual measure of grace resting upon his soul. Oh, be followers of them that through faith and patience inherit the promises, and when we shall have all passed away from this scene of time and of trial, may we meet before the throne, and rejoice in that great salvation in which so many have been sharers, and in which I trust at last we shall all have a part. (Applause.)

The CHAIRMAN said he had received a letter from the Rev. Dr. Edmunds, saying he had hoped to be present but was prevented, he having just heard of the dangerous illness of one of his members. He had also received a letter from Mr. Henry Wright, of Kensington, who had promised to be with them, but was unable, having that day to be the bearer of a unanimous invitation from the church at Kensington to the Rev. C. B. Symes, of Exeter, and, therefore, could not be present to represent the church at Kensington.

A trio having been sung—"God that madest earth and heaven."

The Rev. Dr. ALLEN said: I have been thinking, while sitting here listening to the just eulogies on our departed friend and in the midst of this commemoration, of the old proverb, that concerning the dead nothing is to be said but that which is good. I suppose that was intended as a decorous kind of axiom that men were to observe. The thought has occurred to me that it would be impossible to avoid such a recollection this afternoon. I have been trying, and I could not put my finger upon any defect or fault of our dear friend that would be worth a second thought, nor, indeed, of any at all. There was nothing in his character to apologise for, there were no defects, no faults to excuse, so far, at least as I, or any of his friends knew. He was almost without the faults that characterise most men. Mr. Calthrop has touched some of the characteristics of the man, and only some of them, and especially that beautiful combination of simplicity and strength which was manifest in almost every word that he spoke; the modesty of a certain kind which was almost that of a woman, and yet the self-consciousness which was perfectly ingenuous and beautiful, that was closely connected with it. I may speak, for I am, perhaps, here the oldest friend of Dr. Raleigh. There may be some who have known him longer, but for the last twenty-three or twenty-four years our friendship has been somewhat intimate. It has struck me, too, that here almost every testimony that could be borne to Dr. Raleigh, as the testimony of peculiar relationships, is rendered. First, take myself and our close neighbourhood, the two churches within about five minutes of each other, the relationships of the pastors necessarily very delicate, necessarily very intimate, or greatly the reverse. It was impossible that anything but mutuality of feeling could have existed between Dr. Raleigh and myself, so closely connected as the congregations were, and as our united ministry was. Then, in the shifting of things and changes of public feeling, there was the transition of members of congregations and churches from the one to the other, and many things arising continually, greatly to test the magnanimity of two men in such relationships. I never heard a word from my friend that I could have wished unspoken. I never saw a feeling in my friend that I could wish bettered. I do not know that any man could bear a stronger testimony to another through such an intercourse and intimacy of some eighteen years of close neighbourhood. During that period I was permitted to share many of his most sacred counsels, especially in relation to his work and to public matters, for he did me the honour continually to unbosom his heart to me, and tell me, as I told him, about the circumstances of the time, and about the purposes of his mind and the feelings of his heart. I do not think it possible for any man of God to have been more simple in his purpose, for any brother minister to have been more magnanimous towards his brethren generally, and those especially who were in close relationship to him. I could mention instances of magnanimity very rare in this imperfect world of ours and in men whose service is so often a service of imperfect motives. I think our friend at least equally to any man I have known put before him simply the great work that he had to do; with a devout heart, with a tender conscience, with the most perfect simplicity, and with the most catholic brotherhood he tried to do it. I do not dwell upon these things, but I can just bear this testimony to my own personal relationship with him. Then we have had from Dr. Stoughton the testimony of a man who leaves a pastorate, and is succeeded by another in that work. Dr. Raleigh took Dr. Stoughton's bishopric. We have heard how he deported himself in that very delicate relationship, how delicate he was in his consideration of his friend who had preceded him, and whose connection with the congregation was somewhat closely maintained. That is a very severe test of character. Then we have the testimony of Mr. Statham, who succeeded him in this church, and it is to the same effect;

so that almost every form of delicate ministerial relationship is represented here, and the testimony is borne which we have heard; and I say again I do not think it would be possible even for a malign ingenuity to qualify that testimony. God bestowed upon our brother great gifts and still greater grace in the use of them. He was an honourable, a magnanimous, a faithful friend and brother, such as one rarely meets with in the life that we are living and among the imperfect characters of men. We have not needed the months that have elapsed since his death to mellow our memories of him. There has been no need for any evil to be filtered out of the good. I think we felt as tenderly, I think our affection was as mellow on the day of his death as it is to-day. I do not think time will enhance the purity of the feeling with which we regard him. It does give a tenderness to sentiment somewhat; one is realising greatly the rapid passing away of the months, one can hardly put it as so long since that sorrowful time, and to some of us, upon whose heads the snows rest as they did upon his, the thought is one of solemnity and tenderness, not of sadness or of fear, for we work so long as God permits it to be day with us, and if our sun goes down while it is yet day, as it did with him, well, it is of the Master's appointing, and we sooner enter into rest. I think this memorial of him is very beautiful and very fitting. It is one of the instincts of our poor human affection to try to perpetuate itself; not that we need it, for if Dr. Raleigh had not done very much more than elicit this window it would not have been put here—that is, if he had not had a much greater memorial than this, this memorial would not have existed. His greatest work is in the spiritual affections to which he ministered, in the spiritual interests which he so largely promoted and really created. Few men have been more loved in the congregations that had the privilege of listening to him. Before I knew him personally I remember my friend Mr. Maclean, then a member of my own church, bearing very tender testimony to his ministry at Greenock. Already Mr. Raleigh was, in Mr. Maclean's conception, the very ideal of a Christian pastor. I was a young man then, and yet I well remember his speaking of him in ways that were fitting, perhaps, only for a man who had proved himself as Dr. Raleigh had proved himself in after-years, and yet so early as this did he inspire such confidence and such affection. It is the instinct of affection to wish to perpetuate itself. The Divinest instance of all was in the great Master who bade His disciples "Do this" in remembrance of Him. He yearned for their human love, and one of the purposes, at any rate, for which He instituted the Last Supper, was that He might be brought to their memory in the observances of that. So we seek—by keepsakes, and by tokens not always important or intrinsically valuable in themselves, but yet always significant—to preserve afresh, and green, and tender, the memories of those whom we love. I think our friend would have been gratified could he have known that his friends would so have yearned to perpetuate his memory and his affection. It would have gratified him to know that his old congregation desired to be reminded of him whenever they looked at that window and would be reminded of him, and that very tenderly, and we think it fitting that we should give such kind of embodiment to the sentiment of affection, and this we do to-day. We thank God for more than the mere presence of our friend with us, and for more than a ministry to a mere congregation. Throughout the length and breadth of our churches, Dr. Raleigh's ministry has been an example and a stimulant. It has fired many of his brethren to great and holy ambition. They have tried to preach with the spiritual simplicity and practical earnestness which he manifested, and to seek as simply as he did the great end of all teaching. It has touched many sorrowful hearts, it has come home to many experiences of human life where the words perhaps of few men comparatively penetrated, and his memory to-day is very blessed. God help us who remain to walk in his steps.

The Rev. Dr. PARKER said: Mr. Chairman, Christian friends,—The only difficulty which I feel upon this occasion arises from the fact that in praising such a man as Dr. Raleigh, one must be conscious of inflicting upon one's self the severest self-condemnation. Who can think of his gentleness and praise it, and then go out and be austere? Who can recall with appreciation his high-mindedness, and then go forth and be guilty of some mean or dishonourable action? To "see the right, and yet the wrong pursue," was a course condemned by a heathen poet; with what infinite aggravation must it appear before any Christian standard, if we know how to do good and fail to do it? To imitate is better than to eulogise. I cannot, therefore, but feel this difficulty most painfully after the graphic and truthful testimonies which have just been borne so copiously and so emphatically. I am bound to say that I never saw a sneer on Dr. Raleigh's face; I never heard an acrid tone in Dr. Raleigh's voice. The first letter of welcome received in connection with my own coming to London was written by Dr. Raleigh, and from the first day to the last his friendship to myself was frank, helpful, and most en-

couraging. My recollections of him, therefore, coincide identically with the tender memories which have been so emphatically recalled to-day. And I am bound to add that what I have lost in Dr. Raleigh, I have found in Mr. Statham, his worthy successor. Not only is his friendship, a constant, warm satisfaction to me, but a very considerable inspiration in my public life and service. Dr. Raleigh lived in the affection of his people whilst he ministered to them; he lives in the affection of every man who ever knew him, and his memory within these walls beyond all others will be ever precious to Christian recollection and to devoted piety. The memory of Dr. Raleigh and all that belongs to his name goes to show how true it is that the actions of the just "Smell sweet in death and blossom in the dust." (Applause.)

Mr. W. G. SPICER, a former deacon of the church, said in response to a call from the chairman: I cannot with any grace refuse to say a word on this occasion. I do sympathise with you; in fact, I feel one of you yet—I am, I believe—and my sympathy is always with the dear old place where we heard so many years the words of our late and reverend pastor. I can only say I sympathise very much with you in this meeting to-day, and in admiration of this window, which I think is a fitting memorial and some slight expression of that love with which our dear old friend, Dr. Raleigh, still dwells in every heart. May God's blessing ever rest upon this Church, with which I had the pleasure of so long being connected!

The choir then sang Mendelssohn's chorus, "How lovely are the messengers that preached us the Gospel of peace," and the chairman having pronounced the benediction, the proceedings were brought to an end.

THE MANSE FUND.

[THE following is the paper read by the Rev. J. C. Galloway, M.A., secretary of the English Congregational Chapel Building Society, at the recent autumnal meeting of the Congregational Union, a brief epitome of which appeared in our number for October 21st.]

The Committee of the English Chapel-Building Society are glad of an opportunity of laying before this Assembly a brief statement of the origin, nature, and aims of the "Manse Fund," and they venture, in limine, to express the opinion that in affording an opportunity for such a statement respecting this or any other of our recognised institutions the committee of the Union are consistently answering one of the acknowledged ends of this fellowship, viz., "to strengthen the fraternal relations of the Congregational churches, and facilitate co-operation in everything affecting their common interests."

By the Manse Fund is meant an organised scheme to purchase or build suitable dwellings, where really needed, for men wholly devoted to the settled ministry. Houses to live in such brethren and their families must have, and houses specially adapted to their purpose they ought to have. So far, probably, we are all agreed.

But is a Manse Fund the best way of securing this end? Would not the object be better met by securing in each case an adequate ministerial stipend, and leaving the selection of the house to individual preference? Very likely there would not be much diversity of opinion among us on this point, if the external conditions of our ministerial work were in all cases equally favourable; if, for instance, all our brethren were located in the midst of large, independent, and thriving populations, with an almost unlimited choice of private residences.

But the external conditions of our ministry are not alike favourable, and the difference is just that fact which forces the manse question upon our attention. While ministers in large and thriving populations may, as a rule, get on well enough without manse, the case is very different with our brethren in small towns and rural districts. As to stipend, the great difficulty there is to bring it up to the "adequate" amount, and when so raised, steadily to keep it at that figure. And as to an unfettered choice of houses, every one knows that the very opposite is the ordinary condition of things. In some localities there are no houses at all within a reasonable distance of the church or churches in which the brother officiates; in others, what houses exist in fair proximity to the place of worship are extremely unsuitable, either too large or too small or encompassed with serious inconveniences; and in others, where the right kind of house at the right distance really exists, it is either preoccupied, or certain clerical and class prejudices absolutely prohibit its use by any one tainted with the heresy of Dissent.

If this question be determined by an appeal to facts, rather than to any general theory, there is no doubt of our agreement as to the need of manse in certain districts; and they are not few. In some instances the manse is as necessary as the chapel; and our Church-Aid and Home Missionary Society, in many parts, will have a very valuable auxiliary in a really efficient Manse Fund.

Real need is one thing; the advantages of suitable manse (especially in needy districts)

are another; and they are such as the following:—

1. They save much time, toil, expense, and exposure to the weather of one, who is expected to take the lead at all the services, and to visit his people in their homes.
2. Constructed for a specific purpose, they effectually minister in various ways, to privacy, healthfulness, and domestic economy.
3. They save all anxiety in respect to the quarterly calls of the landlord, especially in cases where the Church treasurer unusually delays his visits.
4. They offer an additional motive to worthy men, not unduly to hasten their departure, even though beset, as they think, with special difficulties.
5. Suitable manse, especially where most needed, beneficially advance the social position of the minister and his family.

I will now, with the indulgence of the meeting, proceed to show the course which the committee that I have the honour to represent have taken to help to meet the need and to secure the advantages just stated.

The constitution of the English society which was submitted to this Union at Bradford in 1852 and approved, and was afterwards formally adopted at a representative Conference held in Derby in 1853, when the Society was formed, excluded ministers' houses from the help of the General Fund. It did so not from indifference or objection to the thing itself; but the promoters being about to enter upon a scheme of church extension throughout England and Wales—a project in itself, in the judgment of many, sufficiently Utopian—it was deemed hazardous to encumber it with the more questionable project of manse.

Altered circumstances alter plans, and the Society, feeling itself sufficiently rooted to look at this question with safety; impressed by the views already explained; seeing no signs of movement elsewhere; desirous of saving the expense and uncertainty of the formation of a new society; knowing that its own long experience in building could really keep this department, and fully assured of the willingness of the official staff to devote to this additional work all the help it could without any charge, resolved to attempt the formation of a separate Manse Fund.

Accordingly the subject was laid before the constituency of the society at the twenty-second annual meeting in 1876 (after due notice to all the members), when a resolution was unanimously adopted, authorising this new action. The first acts of the committee were to shape the rules, to prepare a general statement numerously signed, and to seek information from the secretaries of County and District Unions. From thirty-five replies we learned that in the districts so represented there were nearly 200 manse, of which 51 were new and suitable; that nearly 200 more were greatly needed in these parts (justifying the inference that at least 500 are really needed in the country generally); that the cost of the manse already built ranged from £200 to £1,000, leaving an average cost of £500 to £600 each; and that no local funds were provided in aid of the work.

We then got lithograph sketches of nine-roomed houses specially adapted to the purpose, the cost of which, on satisfactory grounds, were estimated at the average figure just stated. We prepared a series of printed questions to be addressed to all applicants, and a general statement of the rules according to which the fund is to be obtained and administered. The committee have also prepared a form of trust-deed especially applicable to manse. The form contains three distinctive provisions, which are intended to meet certain objections. One is that the minister be not a freeholder for life, but an annual tenant subject to the common laws of tenantry; the amount of rent to be paid is to be a matter of agreement between him and the church; and supposing that the manse is paid for, need, in no case, exceed £1 per cent. on the actual cost of the building—and probably 10s. per cent. would be sufficient in most cases. The other provision is that the rent so paid quarterly by the minister (on the church treasurer first discharging his duty) is to be laid by as a separate local fund, to keep the manse in necessary repair. The third provision of the trust-deed is that the minister is not bound to occupy the manse if he deem it unsuitable; and, in that case, it is to be let to another party, and the rent is to be added to the minister's stipend. The committee have also prepared a form of contract and conditions of contract, which may prove a saving in the building of manse as of churches; and they have in course of preparation a manual in aid of manse, similar to the "Practical Hints on Church Building," now in its third edition.

The committee gratefully acknowledge £1,500 at present paid and promised to the fund. Out of more than seventy cases, in various stages, that have come before them, they have selected twenty-two as sufficiently matured for a definite vote of aid. The amount so voted is £950, partly loan without interest, partly grant. This gives an average help of a little less than £50 each, such votes being regulated by the applications and the means at the disposal of the committee. The committee cannot, without breach of faith, take church building money and apply it to manse. When, therefore,

the amount now received and promised is exhausted, the committee will abstain from any further votes till further supplies come in. The society has now carried on its work of church building for more than twenty-seven years, and, with a monetary help of £150,000 paid and promised, has been instrumental in the erection of some 550 improved churches, centres of life, fellowship, and work for generations, the cost of which is full £1,100,000; and in this work the society has never failed in meeting its engagements, nor has it borrowed any money from without. On the same principle it intends to act in respect to manse. The committee have respectfully asked for £5,000 as a preliminary manse fund, and now earnestly appeal to the churches to supply, as early as they can, the remaining £3,500.

In raising this sum they make a special appeal to Christian ladies, fully assured that the truly benevolent and domestic character of the work, when rightly understood, cannot fail to awaken their deep sympathy and their cordial help.

Neither, in conclusion, dare the committee lose the present opportunity of expressing some hope of assistance from our anticipated and united Jubilee Fund. So far as that fund may be applicable to recognised institutions among us, the committee feel confident of some additional help to the very useful and much-needed want of improved churches and suitable manses.

FINSBURY PARK CONGREGATIONAL CHURCH.

On Monday evening, November 8th, a numerously-attended tea-meeting was held in the school-room of Finsbury Park Congregational Church, Seven Sisters-road, in connection with the recognition of the Rev. G. Snashall, B.A., which was followed by a public meeting in the iron church. The building was crowded to excess. The Rev. Dr. Allon presided. After singing, the Rev. E. Jukes opened the meeting with prayer.

The Rev. G. SNASHALL being called upon, said he had received communications expressive of deep sympathy with them in the work in which they were engaged, from the Rev. J. C. Harrison, J. Corbin, W. M. Statham, R. Harley, F.R.S., W. Roberts, W. Spensley, and J. R. Wood, and also from the deacons of his late charge at Leicester. The letter from Leicester, which was read, spoke in most appreciative terms of Mr. Snashall's work in that town, and said, "We shall cherish many pleasant remembrances of your short but earnest and successful ministry among us, and we pray that the great Head of the Church may bless you, and render your ministry a blessing to the church of which you have become the pastor."

Dr. ALLON then addressed the meeting. He said he was glad to be present to show his interest in the church, and to express his kindly feeling towards their minister. He was an earnest Christian man, who would give himself heartily to the work of God here as he had done elsewhere, and of whose success in the work he had undertaken he had no doubt. He believed that they, as Congregationalists, had not only to preach the Gospel in common with other churches, but that they had a special mission, which was to show that we could cultivate and develop the highest forms of spiritual beauty and excellence in their free and self-governed assemblies, combined with a robust and manly exposition of the Gospel of Christ. This was the need of our times. He hoped they would set about building their new church without delay, as he was satisfied that under the earnest preaching of the Word it would speedily be filled.

Mr. CATLING, one of the deacons, gave a brief sketch of the past history of the church. He said they had spent nearly £4,000 in the purchase of the freehold site, the putting up of the iron church and the erection of the schoolroom at the back. Everything was paid for, and they looked to friends outside their own circle to help them in building a commodious church which he had no doubt would soon be filled.

Mr. HA KINS, another deacon, detailed the circumstances which led to the settlement of their pastor, who, as he believed, was sent to them by God in answer to prayer. He felt quite certain that with the divine blessing which they were already enjoying, they had a bright and happy future before them. Their one great need was the large church which they were taking steps to build.

Rev. G. SNASHALL followed, stating that a year ago he had no thought of leaving Leicester. He liked the town and people very much, and would have been willing to have spent his life there. But in consequence of the severe and protracted illness of Mrs. Snashall during last winter he consulted her medical man in the early part of this year, who advised him to visit this church, from which he received a cordial and unanimous invitation, which he accepted. His three months' experience had convinced him that the hand of God was in the settlement. He had experienced great joy in preaching the Gospel of Christ to them. The settled congregation was steadily increasing, the roll of church members was getting longer, while the Sunday-school was growing rapidly both in the number of scholars and teachers. He believed they had a future before them full

of promise. He had every confidence that self-denying and persevering labour would result in a large blessing. He hoped the new church would soon be erected, and then filled with earnest worshippers who should render true and loving service to Jesus Christ their Saviour.

Dr. McAUSLAND then addressed the meeting, expressing his joy at seeing such a crowded house. He told how he had been led in the past to take a practical interest in the church in that place, that he had often preached for them on the week-night. He knew their minister, and knew his past work, and he had every confidence in the growing prosperity of the church under the united and zealous labours of minister and people.

The Rev. W. PARK, of Tollington Park chapel, said as their nearest neighbour he rejoiced very much in the happy settlement. He knew Mr. Snashall, and he believed he was the right man in the right place. They had a great undertaking before them in the erection of their new chapel, but their minister was equal to any amount of hard work. He wished them great prosperity, in which he and his people would much rejoice.

Rev. A. ROWLAND L.L.B., of Hornsey, felt as a near neighbour he must come to the meeting to express his deep interest in them and their pastor. He looked upon the opening for a large building on the spot as one of the most hopeful in North London. He gave utterance to some very wholesome words in regard to working for Christ, and giving liberally to his cause. He and his people would be willing to assist them if they got the new church, which they must set about doing at once.

Rev. EDWARD WHITE spoke most cordially of Mr. Snashall as a good, earnest worker in the cause of Christ, and a sympathetic preacher of the glorious Gospel, which was the kind of thing they needed for that place and for every other place. He believed that some made a great mistake in supposing the people were, to any great extent, sceptical. His experience had led to the conviction that while the more thoughtful among the trading and working classes hated all shams and mere professional religion, they would gladly listen to any one who, in full manly and loving speech, told them the great truths of God's love to man in Christ Jesus. He had every hope that when they got their new commodious church, which he advised should be a businesslike place, they would make rapid progress.

Rev. A. MEARNS, secretary of the London Congregational Union, congratulated minister and people on having such a meeting, which he was not prepared to expect. He thought it augured well for the future. He would not attempt to make a speech, but he would wish them every good; and if, as secretary to the London Union, he could render any service to them, he would do so most readily.

Rev. H. STORER TOMS, of Enfield, and R. BULMER, of Dalston, expressed to the minister their good wishes and desire for future prosperity. Revs. J. JOHNSTON, R. A. BERTHAM, and K. BERRY spoke a few hearty words expressive of much kindly feeling.

Dr. ALLON, in response to a vote of thanks, said how delighted he had been with the attendance and the tone of the meeting, and again urged to immediate action in building a large and good church.

The doxology was sung, and the CHAIRMAN closed with the benediction.

SMALL SAVINGS BY POSTAGE STAMPS.

In consequence of the expense involved in receiving very small deposits in Post Office Savings Banks, no deposit of less than a shilling is excepted. As it had been repeatedly urged that the maintenance of this limit placed very serious obstacles in the way of saving by those who could only put aside a few pence at a time, it was stated at the close of last session that a plan was about to be tried experimentally in certain counties which would enable small savings to be effected by the use of ordinary postage stamps. The plan was brought into operation on the 13th September in ten counties situated in different parts of the United Kingdom, and during the seven weeks it has been in operation the success obtained has been so marked that it has now been decided to extend it to the entire country. This decision will take effect on Monday the 15th instant. On and after that day at every Post Office in the United Kingdom, forms for the making of small deposits in Post Office Savings Banks will be issued gratuitously. Each of these forms, which are about the size of an ordinary cheque, will have twelve divisions in each of which a penny postage stamp can be placed. When a form has thus been filled with twelve stamps it will be received at any Post Office at which there is a Savings Bank as a deposit of a shilling. During the seven weeks that the experiment has been in operation, more than 14,000 of these forms have been received, and more than 7,000 new accounts have been opened through their agency. As the selected counties contain less than one-tenth of the entire population of the country it may be fairly assumed that if the plan had been applied in the first instance to the whole country, it would, during the period referred to, have led to the opening of more than 70,000 new accounts. The following are the ten counties

in which the experiment has been tried, and they are arranged in the order in which it has been most successful in proportion to the population of the respective counties:—Cardiganshire, Ayrshire, Kent, Aberdeenshire, Cumberland, Somersetshire, Norfolk, Leicestershire, Down, and Waterford. The forms, after being received at the local Post Offices, are transmitted to the General Post Office; they have come to hand in remarkably good order, most of them presenting the appearance of perfect newness, and it has not been necessary in a single instance to return any of the forms on account of their being damaged or defaced.

THE LIBERATION MOVEMENT.

KETTERING.

A REPORT of a meeting held by Mr. Fisher at Kettering, reached us too late for insertion in our last number. We gather from the *Northampton Mercury* that a conference was held, preceded by a tea-meeting. The conference was presided over by our old friend, Mr. J. T. Stockburn, and there was a good attendance, amongst those present being the Rev. J. M. Watson, Kettering; Mr. J. Fisher, Rev. Edmund Hipwood, local agent; Messrs. T. Bird, E. Bolland, M. Cox, C. Cox, G. Cleaver, W. H. Cleaver, S. C. Dyer, H. T. Favell, H. K. Farey, H. G. Gotch, D. F. Gotch, A. Gotch, J. Hutchen, J. Newman, N. Newman, C. Polard, W. Percival, O. Robinson, W. Simons, H. Standley, and W. Tansley, Kettering; J. R. Wilkinson, Little Addington; F. Wallis, T. Wallis, and M. C. Wilson, Kettering.—In the evening a public meeting was held in the Corn Exchange, when, notwithstanding the very unfavourable state of the weather, there was a large audience.

Mr. J. T. Stockburn occupied the chair, and, in opening the meeting, he said the members of the society held that the nation had a right to deal with the Endowments of the State Church. On the other hand, there was a great portion of the community, the friends of the Established Church, who looked upon them as theirs, and theirs alone. They had the authority of many eminent statesmen, and amongst them men who have been at the heads of Cabinets in this country; and not only at the head of Liberal, but at the head of Conservative Cabinets, who admitted that the Imperial Parliament possessed power to deal with the property of the Church when it was brought before them. The Liberation Society held that this was the case, and Mr. Fisher was present to explain to-night why they held those claims. The question was not as yet ripe for settlement. They, as Dissenters, might feel it so, but they could not settle the question themselves. They must satisfy the majority of their Church friends that it was to their interest as such that the Church should be disestablished and disendowed. He was satisfied in his own mind that the spiritual welfare of that Church would be improved by its being stripped of its endowments; and believing this he held that he was not doing an injustice in advocating this question. (Applause.)

Mr. Fisher then proceeded to give a lecture on "The Right of the Nation to Deal with its Ecclesiastical Endowments." The lecturer, in opening, congratulated those present upon the change of Government which had taken place since he last met them, and upon passing the Burials Bill. He then went on to say that to-night he was going to deal with the property which the Church enjoyed, and expressed his opinion that if it had not been for that a great many of their Church friends would be as anxious for Disestablishment as the Liberationists were. The Church endowments amounted to six millions per year; but this did not include the churches, parsonages, or schools—he left bricks and mortar out of the question. It stood to reason that this property must have had some origin. Having argued that the Church as such had no separate corporate existence from the nation, but that it was open to every man, woman, and child living in the kingdom, he said if this were the case, and the property he had named was the property of the whole nation, it was perfectly clear that all should enjoy it. Mr. Fisher proceeded to illustrate this point at great length amidst repeated applause.—Mr. D. Townshend (questions having been invited) inquired whether the lecturer would not consider the Church property parochial property in contradistinction to its belonging to the nation as a whole?—The lecturer replied that it would be a question for Parliament, whether the property should be appropriated parochially or nationally.—Mr. J. Horn then mounted the platform, and asked a series of questions, which were disposed of by the lecturer to the general satisfaction of his audience.—On the proposition of Mr. H. K. Farey, seconded by Mr. W. Simons, and supported by Mr. C. Polard, a hearty vote of thanks was accorded to the lecturer by acclamation. A similar compliment was tendered to the chairman, on the motion of Mr. Fisher, and the proceedings, which had been very orderly throughout, terminated.

HEMPTON, NEAR FAKENHAM.—On Thursday evening a large and important meeting of labourers and others was held in this village, when Mr. Lummis spoke on different aspects of the State Church question. Mr.

W. Banks also spoke. Mr. J. Dennis presided.

SOUTH WALSHAM, NEAR NORWICH.—On Friday, a first meeting was held in this village when Mr. Lummis lectured on "The Poor Man's Church" to an attentive and interested audience; Mr. J. Dennis presided.

LONDON UNIVERSITY.

The following are lists of the candidates who have passed the recent Second B.A. and Second B.Sc. Examinations:—

SECOND B.A. EXAMINATION.—PASS LIST.

First Division.—Adler, Elkan Nathan, City of London School and University College; Alexander, William Henry Fisher, Flounders College; Arnot, William Joseph, private study; Avery, Arthur Robinson, private study; Brown, Arthur Llewellyn Jenkyn, Owen's College; Cameron, Robert Watson, Owen's College; Cohen, Herman Joseph, University and Jews' Colleges; Creak, Edith Elizabeth Maria, Newnham Hall and private study; Crowley, Joseph Patrick, St. Stanislaus College, Tullamore; Davidson, Alexander James, Owen's College; Dixon, Hugh Neville, private study; Fish, Arthur Henry, Owens College; Gleeson, Edward J. Harry Ormond, Queen's College, Galway; Goulty, William Howard, Old Trafford School and Owens College; Griffin, William Hall, University College and private study; Griffith, Ellis Jones, University College of Wales; Griffith, William Bradford, University College and private study; Hallifax, Ernest William, University College; Hardy, Charles Millice, Regent's Park College; Herford, Robert Travers, Owen's College; Hills, Elizabeth, private study; Jones, Gomer, private study; Laura, Donald, University College; Lord, William Dawber, private tuition; Moore, Philemon, Manchester New and University Colleges; Murray, James Ross, Lancashire Independent and Owen's Colleges; Pigott, Richard, private study; Read, Thomas, Brighton Grammar School; Roberts, Harry Astley, private study and University College; Salter, Arthur Clavell, King's College and private study; Shaw, Alfred Boyce, New Kingswood School and private study; Tansley, Isaiah, Owen's College; Watson, Alfred Keen, private tuition; Williams, David, Bala College.

Second Division.—Aborn, Thomas Lintill, private study; Andrews, Marianne, University College and private tuition; Ayre, Herbert Edward, King's College and private study; Barnett, Thomas Duff, private study; Bate, George William, private study and tuition; Biden, William Maxwell, private study and tuition; Bisgood, Joseph John, Prior-park College, Bath; Bowman, William Robert, University College; Chapple, William, private reading; Cohen, John Thomas, St. Mark's College, Chelsea; Collet, Clara Elizabeth, North London Collegiate School for Girls, and private tuition; Coombs, Charles John Plumbe, King's College and private study; Crook, Francis William, University College; De Clifford, Ernest Duerr, private study; De Jong, Edward Meyer, Owen's College; Egan, Robert, private study; Emmott, Alfred, private study and tuition; Higgins, Frederick, private study; Hincks, John Steer, University College; Ierson, Frank Henry, private study; Jackson, Thomas Henry, Owen's College and private study; Jalland, William Henry, St. John's College, Battersea, and private study; Kilner, George Washington University College; Lamb, Samuel Edward, private study; Ledward, Thomas, Owen's College; Leigh, Samuel, private study; Little, Henry Selby, private study; Lord, Robert Harley, Owen's College; Mare, John, private study; Mark, Harry Threlton, Lewisham School, Owen's College, and private study; Marshall, Frank, private study; Moss, George Thomas, private study; Newbery, Thomas Milman, private study and tuition; Ogilvie, Andrew Muter John, University College; Randall, Percy Mayor, University College; Raphael Abraham, private tuition; Rhodes, Sydney, Woodhouse-grove School and Owen's College; Roberts, Samuel, Battersea College and private study; Rose, James Edward, private study and tuition; Ryder, Thomas Richard, Battersea College and private study; Ryland, Thomas William, University College; Smithe, Vincent Butler, University College and private tuition; Snell, Harry Herbert, New College; Stokes, William Robert, private study and tuition; Storrar, George Morrison, Chester Middle-class School; Stretton, William Sharpe, private study; Swinstead, Paul Ernest, University College; Taylor, John Edward, Borough-road Training College; Thomas, Tom Edward, private study; Vic, Edward Jonathan, private tuition and study; Watson, Edmund William, Springhill College; Watson, Foster, Owen's College; White, Harry Williams, private study; Whittard, William Ward, private study; Wilkins, John, private study; Williamson, William, private study; Willott, John, private tuition and Owen's College; Wiseman, Frederick Luke, Dunheved College and Wesleyan College, Didsbury; Woo, Arthur Syms, Lindow-grove School and Owen's College; Wright, William James, New College.

SECOND B.Sc. EXAMINATION.—PASS LIST.

First Division.—Collins, William Job, St. Bartholomew's Hospital; Dutt, Upendra Krishna, University College and private

study; Elliot, John, Owen's College; Gostling, William Ayton, University College; Green, Joseph Reynolds, private study; Halford, Bernhard Frederick, University College; Harmer, Sydney Frederic, University Coll.; Jackson, Moses John, St. John's College, Oxford; Lee, Robert Brewer, University College; Richmond, Maurice Wilson, University College; Samways, Daniel West, St. John's College, Cambridge; Shore, Thomas William, Hartley's Institute and St. Bartholomew's Hospital; Slater, William Arnison, Guy's Hospital; Spong, Charles Stuart, Guy's Hospital; Teed, Frank Litherland, University College; Thorburn, William, Owen's College; Thresh, John Clough, private study; Womack, Frederick, St. Bartholomew's Hospital.

Second Division.—Atkins, Alfred Hodgetts, private study; Edwards, Henry, private study; Evans, Willmott Henderson, University College; Gill, Ernest Compton, Royal School of Mines and private study; Harrison, Hugh Erat, University College and private tuition; Ross, William John Clunes, King's College, and Royal School of Mines; Silcock, Thomas Ball, private study; Simpson, George Palgrave, private study; Young, Sydney, Owen's College.

THE TRIAL OF JESUS CHRIST.

DR. KENNEDY'S MERCHANTS' LECTURE.

THE fact that it was the day of the Lord Mayor's Show did not prevent Dr. Kennedy from taking his place in the pulpit of the King's Weigh-House Chapel on Tuesday morning. The attendance was certainly less than usual, but those who were present listened with evident interest to the Doctor's account of the circumstances attending the trial of our Lord. Taking for his text the description given of that solemn event in John xviii., Dr. Kennedy observed that he would be necessarily obliged to omit much, but those interested in the subject would do well to read two articles which appeared in the *Contemporary Review* in 1877, by Mr. Taylor Innis, a Scotch lawyer. In those articles the legality of the Hebrew trial before Caiaphas, and of the Roman trial before Pilate, was fully discussed. It was on the evening of Thursday, at the end of March or the beginning of April, that Jesus was arrested. He was led in the first instance before Annas, who, although he had been deposed by the Romans from the High Priesthood, was still regarded as *de jure* the High Priest. It was doubtful whether it was in the house of Annas or Caiaphas that Jesus declared that he had spoken openly to the world, and remonstrated with the officer who struck him. But in doing so He stood upon the legal rights of a Hebrew. On the following morning the Sanhedrin assembled, and witnesses were examined. No distinct charge had, up to that time, been brought against Jesus. Some witnesses were, however, at last found, who declared that Christ had said He would destroy the Temple, and rebuild it in three days. Jesus had spoken of the temple of His body, but even if He had spoken of Herod's Temple, what charge could have been fabricated out of it? In the presence of Caiaphas Jesus held His peace, for He knew that His hour was near, and that His own prediction was soon to be fulfilled. The High Priest thereupon abjured Him, by the living God, to say whether or not He was the Son of God. Upon hearing the answer of our Lord, Caiaphas rent his clothes, and sentence of death was pronounced. The proper course would have been for Caiaphas to have asked, What sign shewest Thou that Thou art what Thou sayest? Probably the reply was dreaded. There was, however, a higher power in the land. Capital punishment could not be inflicted without the sanction of the Roman rulers. A statement in the Talmud seemed, indeed, to show that it was Pilate who deprived the Jews of the power of putting criminals to death. The accusers of our Lord clearly hoped that Pilate would counter-sign their sentence without any inquiry. But Pilate was too much of a Roman to do that. It was then alleged that Christ had forbidden His disciples to give tribute to Caesar, and had declared Himself to be a King. No accusation could be more deadly, for it was an attack upon the sovereignty of the Roman State. Pilate questioned Him in reference to this charge, and elicited an answer to the effect the kingly power which Christ claimed had relation to the unseen world and not to this. Then Pilate, after asking Him, "What is truth?" but not waiting, as Lord Bacon said, for an answer, went out and told the people that he found no fault in Him. Other efforts were made by Pilate to free himself from the responsibility of putting Christ to death, but, in the end, when told that he would not be Caesar's friend, if he allowed the Saviour to go, he yielded to the mob. He could not afford to act on his conviction of Christ's innocence, and dared not adopt as his motto, the words, "*Fiat justitia ruat cælum.*" He became a perfect example of the unjust judge. The Jews declared that by their laws Christ ought to die, for He had made Himself the Son of God. And Pilate, although he had heard of the miracles of Jesus, and His mysterious claims, and had received a warning message from his wife, suffered Christ to be scourged, and

to have the crown of thorns and the robe of mockery placed upon Him. Pilate, in a word, was angry with the Jews, with himself, and with fate. The qualities exhibited by Christ during His trial were mainly in the purest degree. He was calm, patient, meek, self-possessed. There was no sign of His being cowed into submission. When Pilate reminded Him of His power, He took the high tone of a teacher. The strength of the lion, without its roar, was His. He was, indeed, at times silent before his enemies, because He knew that speech would not have convinced them, and would not have saved Himself. As to real dignity, it was to be found not in the High Priest, nor in the Roman procurator, but in the apparently helpless prisoner. Jesus was no skilful and strong-willed actor. He was what He declared Himself to be—the Son of God. Caiaphas put Him upon His oath, and abjured Him to say if He were the Son of God, and the answer of Christ bore testimony to Himself, which was corroborated by His whole history. The key to the interpretation of the mystery of His life was to be found in the belief that He really was what He claimed to be—the Son of God.

The subject of Dr. Kennedy's lecture on Tuesday next will be "The Resurrection of Jesus Christ: a Historical Fact."

THE REFORMED CHURCH IN FRANCE.

LETTER FROM DR. PRESSENE.

SINCE I last wrote, the Evangelical Conference of the National Reformed Church in the South of France has been held at Marseilles. It was naturally much occupied with the late ministerial decisions which formed the subject of my last letter.

One portion of the Assembly urged that they should not simply enter their protest, as the Executive Commission of 1872 had decided to do, but that—taking their stand on the ground that the determination of the religious qualifications of electors belongs properly to the Church, they should advise the consistories in which the evangelical faith predominated to go further, and to require the adherence of their electors to the very broad but adequate declaration of faith voted by the Synod of 1872. This was the opinion of the most influential pastor in the South of France, M. Babut Monod, of Nîmes. He was supported by several of his colleagues, but nevertheless found himself in a minority. The speaker on the other side observed with reason that any elections made under other conditions than those determined by the Ministry would be certainly cancelled, and that in such a case the only course open to those who wished to maintain the rights of the Church thus positively affirmed, would be to withdraw from the Establishment altogether. The bare possibility of such an issue is always sufficient to make the majority of the pastors of the Established Church draw back in alarm. It would be unjust to suppose that in this they are actuated simply by self-interest and the fear of pecuniary loss. On the contrary, they show their superiority to such considerations in choosing a profession so poorly paid. They are actuated, for the most part, by a motive which we can but respect—attachment to their flocks, which they do not consider ripe as yet for bold and manly measures. They are unwilling also, for the sake of their Church, to give up the advantage of an official position, while this is enjoyed by the Catholic Church.

While sincerely respecting their motives, I am persuaded myself that they are mistaken, and that twenty years of evangelical preaching would not have so powerful an influence in awakening living and personal piety, as the one simple, courageous declaration in reply to the State: "*Non possumus—We cannot longer suffer doctrinal anarchy to be established in the Church of Christ by the authority of the civil power!*" As to the fear of leaving a vantage ground to the Catholic Church, by the withdrawal of the Protestant Church from its official status, this is altogether a chimera. Let evangelical Protestantism only have the courage to assert by one emphatic act, a noble spirit of independence, and a heroic trust in the power of the truth, and it will command the admiration and respect of France, and will place itself in the best position for bringing home the Gospel message to a people already prepared to receive it. Nor will it be involving the cause in any serious risk, for, to the honour of the human soul, it must be said that no belief worthy of the name was ever compromised by a mere money question. Of this we have a very striking illustration close at hand. The Free Church of Neuchâtel, founded not two years ago, in a little country by no means wealthy, has been able to provide for all its own claims, and for those of its theological faculty, at the head of which is the illustrious scholar Godet. I learn from that eminent professor, that in that short period more than a million and a-half francs (£20,000) have been raised for religious purposes.

I can well understand why some of our Protestant brethren of the Established Church, to whom the maintenance of its historical traditions seems a vital point, and who rather rejoice in its capacity to embrace all shades of doctrine, should congratulate themselves on the present ecclesiastical position. What I cannot understand is

the acquiescence in it of faithful men, who have declared that the Church ought to have a distinct evangelical basis. There are some among them who take refuge in a mistaken mysticism. They regard the encroachments of the State and its acts of oppression as among the humiliations and sufferings which the Christian has to endure. They forget that they are not suffering because of their faithfulness to Christ, but rather are themselves doing Him wrong by allowing His authority over the Church—His Bride—to be divided with another, and by acquiescing in this usurpation of His just rights. This is no case of bearing the cross for Christ; for in all true cross-bearing, while there is humiliation and reproach, there is at the same time the most splendid vindication of the claims of truth, and of the inflexibility of its witnesses. Hence the true cross-bearers are called martyrs, and must always be so in a certain sense.

French Protestantism must take care that it is not less firm in its resistance to the encroachments of the State than is Catholicism, which has, it must be allowed, shown a much more determined front. To what lengths it is prepared to go we may yet have to learn in the issue of the unfortunate affair of the decrees of March, 1880, to which I shall shortly have occasion to refer again.

There is nothing in the remarks just made on the position of the French Reformed Church, incompatible with the respect which I cordially entertain for my brethren in the Establishment. I am well assured that they will always follow what seems to them the path of duty. I know also that many of them hope that the future may open some way out of their difficulties; and meanwhile they are doing all in their power to strengthen the organisation of the unofficial Synods. They are, in fact, trying by this means to organise a Church of professing Christians within the broader Church by State established, hoping by-and-by to gain a legal footing for this new creation.

There is more practical wisdom in this attempt than in the mere multiplication of protests from all the evangelical consistories which was the course decided upon at Marseilles. Such protests are simply idle when they are unsupported by any corresponding action. The Church of Christ must remember that the sword of the Spirit is given it to be used in a very real warfare, and must adopt the motto of the Apostle Paul—"So fight I, not as one that beareth the air."

E. DE PRESSENE.

Paris, October 30, 1880.

THE SOUTH AFRICAN SITUATION.

(From the Pall Mall Gazette.)

If the war now raging in South Africa has characteristics peculiar to itself, in one respect it is a counterpart of nearly all the wars by which it has been preceded. It represents a continuation of that process of crowding out the aboriginal races which has been going on since the date of the first European settlement at Cape Town. Leaving out of sight the earlier stages of this process, it will be sufficient to remember that it was only in the year 1865 that the eastern boundary of the Cape Colony was extended to the Kei river. Up to that date the province of British Kaffraria—the district which now includes the important towns of King William's Town and East London—was practically a native settlement, under the government of the Crown; and it is only since that date that the Kei has been regarded as the boundary between European civilisation and native settlement. To the west of the Kei—speaking of things as they are at present—lies the Cape Colony proper, its sea margin extending, by way of the Cape of Good Hope, as far as the mouth of the Orange River. To the east of the Kei lies the country known as the Transkei, or Transkeian districts, the coast-line of which terminates at the point where the Umtamvuna River marks the southern boundary of Natal. Roughly speaking, the Transkei, a well-watered and fertile country, is some 200 miles long and 100 miles broad, sloping gradually down from the Drakensberg to the sea.

The broad facts of the relationship of the Cape Government to the Basutos are pretty well known. The nature of its relationship to the tribes in the Transkei is more obscure. As a matter of fact, it is into this territory that the other aboriginal populations—or such as is left of them—who have come in contact with the Cape Government, have been gradually compressed. It is, however, right to say that there has been another agent in this process of compression besides the Cape Government. It was across this region that the Zulus, having laid waste Natal, swept some fifty or sixty years back, leaving the country desolate as far as the district immediately to the east of the Kei, then occupied by the warlike Galekas. The Zulus retired almost as rapidly as they had advanced, leaving a large part of the territory to be known for years as Nomansland, and producing other results which are still to be felt. One of the most important of these results has been the relationship between the Galekas and the Fingoes. Driven before the Zulu invasion, the Fingoes remained the slaves of the Galekas, until claiming protection from the Cape Government, lands were allotted to them in the Cape Colony. Some

twenty years passed, and it became convenient to the colonists to repossess these lands. Once more the Fingoes were sent across the Kei and placed on lands from which the Galekas, their former masters, had been expelled. This was another step in the process of compression. Yet another step was taken when, in 1877, the jealousy between the Fingoes and Galekas led to the outbreak of another war and to the further confiscation of Galeka territory to colonial use. Into these same Transkeian districts have been forced the remnant of the Gaika tribe, all but annihilated in the war of 1878. A large section of the Tambookies have been subjected to the same policy of removal. Their land was wanted, and they were sent eastward. Meanwhile other immigrations into this territory had been sanctioned. Towards the Natal border, where the scattered tribes of the Pondomise and Bacas thinly occupied the ground, the Griquas under Adam Kok were removed in 1862, a settlement of Basutos—generally alluded to as the Basutos "under the Berg"—being simultaneously sanctioned.

By all the tribes hitherto enumerated British authority has been more or less acknowledged. A British magistrate either exercises supreme control, as among the Fingoes, or resides with the chief, as among the Pondomise. Besides these, however, there are in the Transkei the independent Pondos, occupying a district some fifty miles wide along the seacoast, from the mouth of the Umtata River as far as the borders of Natal. Through the middle of Pondoland, dividing it into two parts, runs the Umtamvubu, or St. John's River, the mouth of which forms the only possible harbour along some 250 miles of coast. The importance of this harbour—which is accessible for vessels of a draught of not more than nine feet—to a Government possessing itself of the Transkeian districts, will be seen at once. In August, 1878, accordingly, the way having been prepared by a series of somewhat curious intrigues, Lord Chelmsford, accompanied by his staff and a small detachment of the 24th Regiment, seized on the river mouth and erected a fort. Twelve months later a scheme to invade and annex the whole country was only exploded by the determined opposition of Sir Garnet Wolseley and Sir Henry Bulwer.

By the light of these facts the present position of affairs in the Transkeian districts may be pretty well understood. The aim of the Cape Government is to repossess for itself lands set aside for native occupation. One result of the attempt is before us. As for Basutoland proper, it is practically in the hands of the natives. In the Transkei, wherever there is not open rebellion there is hostility and disaffection. The disarmed Fingoes sullenly refuse to lift a hand on behalf of the Government. The Tambookies, whose more partial loyalty in the war of 1877-78 was rewarded by a disarmament, impartial in intention and futile in fact, are in rebellion. Gangelizwe, their paramount chief, unable to control his people, has surrendered himself to the Colonial authorities at Umtata, an important magisterial post situated midway between the Tambookies, the Pondos, and the Pondomise. Two Pondomise chiefs—Umditchwa and Umhlonhlo—have openly declared against the Government, and the magistrate stationed with the latter has been murdered. To suppose that the Galekas are idle under these circumstances would be absurd. The Basutos "under the Berg" have disarmed all the Europeans in their district, and will cure very little indeed for the Bacas and Xesibes, who have been induced, by promises of plunder, to give their questionable aid to the Colonial authorities. Umquikela, the loyal and ill-used Pondochief, remains quiet; but his subordinate, Nquikiso, on whose ground Lord Chelmsford built his fort on the south bank of the St. John's River, has shown a spirit of decided hostility. The whole story is as simple as it is shameful. The policy of the Cape Government has been to drive the natives step by step from their lands, and we are now only seeing the end of a matter which had its beginning years and years ago. First a resident, then a magistrate, then a quarrel, then an annexation. This sequence of events has been repeated over and over again. The policy of disarmament was only a means of doing the thing wholesale. And the Basutos knew it.

DR. DE JONGH'S LIGHT BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN THE WASTING DISEASES OF CHILDREN.—Dr. G. Saunders, C.B., late Deputy-Inspector-General Army Hospitals, Superintendent London Medical Mission, writes:—"I have used Dr. de Jongh's Light Brown Cod Liver Oil extensively among the sick poor of St. Giles, and consider it a valuable remedy, especially in the Wasting Diseases of Children." Dr. Starveling King, Physician to the Metropolitan Free Hospital, writes:—"I can very conscientiously testify to the superior qualities of Dr. de Jongh's Light-Brown Cod Liver Oil. I have employed it with great advantage in cases of Mesenteric and Pulmonary Tubercle, and in the Atrophic Diseases of children." Dr. E. C. Croft, author of "Handbook for the Nursery," writes:—"I have tried Dr. de Jongh's Light-Brown Cod Liver Oil, and find that it contains all the properties which render the Oil so efficacious. I find, moreover, that many patients prefer it to the Pale Oil, and are able to retain it more comfortably. It is almost a specific in many of the Diseases peculiar to Infancy and Childhood, and I have seen marked benefit produced by its use." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 6d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole Consignees, Ansar, Harford, and Co., 77, Strand, London.

EPITOME OF NEWS.

DOMESTIC.

THE Queen and Princess Beatrice returned to Balmoral Castle on Saturday morning from the Glassalt Shiel.

The Queen will visit Berlin in February next, in order to be present at the marriage of her grandson, Prince Frederick William Victor Albert, eldest son of the Princess Royal of England and the Crown Prince of Germany, to the Princess Victoria of Schleswig-Holstein, niece of Prince Christian, who is now staying at Cumberland Lodge, Windsor, on a visit to the Prince and Princess Christian.

The Prince and Princess of Wales are at Sandringham, and on Tuesday there were festivities in connection with the Prince's birthday. The Duke and Duchess of Edinburgh, the Princess Louise (Marchioness of Lorne), Prince William of Prussia, and Prince John of Glücksburg are among the visitors. There will be a county ball at Sandringham to-morrow evening, and a lawn meet of the West Norfolk hounds on the Saturday at Ashwicken.

A Cabinet Council was held in Downing-street yesterday.

It is stated that the Duke of Argyll, who has just returned to town, has been considerably shaken by his recent illness, from which his recovery has been slow.

Prince Leopold distributed on Thursday night, in the Guildhall, the Queen's prizes awarded by the Science and Art Department to the successful students of the metropolitan drawing classes in connection with the South Kensington Museum. His Royal Highness addressed the students. He congratulated the prize winners on the success which had crowned their efforts, and the whole body of students upon the desire they had shown for self-improvement. In the evening the Lord Mayor and the Lady Mayoress entertained Prince Leopold at dinner at the Mansion House. Among the guests was the Baroness Burdett-Coutts.

Prince Leopold on Saturday took up the freedom and livery of the Company of Vintners, to which he was elected by a resolution of a special court of assistants held in May, 1874, shortly after he had attained his majority. His Royal Highness was afterwards entertained at a dinner, the Lord Mayor presiding. The Duke of Cambridge replied for the army, and Prince Leopold acknowledged the toast of his health in a complimentary speech.

The Earl of Rosebery has been elected Lord Rector of Edinburgh University by a majority of thirty-nine over Sir Robert Christison.

On Monday Earl Granville attended at the Foreign Office, and gave audiences to the French, Russian, Italian, and Danish Ambassadors and the Austrian Chargé d'Affaires.

We understand that the School Management Committee of the London School Board have, by a large majority (15 to 6), elected the Rev. Mark Wilks as their vice-chairman in succession to the late Rev. John Rodgers.

On Monday the Lord Chief Justice was sufficiently recovered to preside in the Queen's Bench Division.

Mr. Justice Lush has been sworn in as a Lord Justice of Appeal, and Mr. Watkin Williams has entered upon his duties as a judge.

Judgment has been given in the Scotch Court of Session in the action brought by Lord Zetland against certain publicans in Grangemouth, to settle the question as to whether his lordship had the right to enforce a condition in his new contracts forbidding the sale of intoxicating drinks on his property. Lord Rutherford Clark found his lordship had no such title, and the cases were therefore decided against him, with expenses.

It is stated that Dean Close is about to be married to Mrs. Hodgson, relict of Mr. David Hodgson, of Scotby and Liverpool. The Dean is in his eighty-fourth year, but still comparatively hale and hearty.

Acting in co-operation with the Committee of Convocation in Dublin appointed for the purpose of averting the extinction of the Queen's University, consequent on the establishment of the new Royal University of Ireland, the graduates of the former resident in England have formed an association, and appointed a deputation to wait on the Prime Minister to urge that the clause of the Act of Parliament with respect to the extinction of the Queen's University should be repealed.

In connection with the vacancy for Wexford borough Mr. Redmond, son of the late member, has been obliged to retire to make way for Mr. T. M. Healy, Mr. Parnell's private secretary, who is under prosecution. His candidature is said to be "a protest against the prosecutions instituted by the so-called Liberal Government against Mr. Parnell and his friends."

"A Householder" says in the *Times*:—Westminster is being victimised by a gang of burglars. Houses, shops, schools, churches have all been recently robbed by professional thieves, who have not been traced, I believe, in a single instance. Can we not be better protected?

It is in contemplation to organise a committee for raising a memorial fund to perpetuate the memory of the Rev. John Rodgers, as it would only be a fitting and lasting

tribute to the energy and ardour displayed by the rev. gentleman in his public career.

It was decided at a meeting of Conservatives of the county of Carnarvon, held on Saturday evening, to accept Mr. Nanney as the candidate of the party. Mr. Nanney's definite decision, however, has been reserved. Either Mr. William Rathbone or Major Cornwallis West is likely to be the Liberal candidate. It is probable that Mr. Rathbone will be fixed upon as the Liberal candidate.

In the event of the retirement of the Hon. Thomas Bruce from Portsmouth owing to bad health, the Liberals will bring forward Mr. J. F. Norris, of Bristol, who contested the representation of the borough at the general election.

The House of Keys in the Isle of Man is at present engaged in discussing an extensive scheme of reform, and in Committee the leading provisions of the measure have already been carried. Amongst the changes thus practically adopted are the abolition of the property qualification for members, household suffrage in towns, a £4 owner and £6 tenancy franchise in the counties, and the extension of the franchise to women of full age not labouring under legal disqualification.

A great demonstration of women of the West of England, to the number of 8,000, took place at Colston-hall, Bristol on Thursday evening, in aid of the objects of the Women's Suffrage Association. Mrs. Beddoe, wife of Dr. Beddoe, of Clifton, presided, and was supported by lady speakers from Birmingham, Leeds, Manchester, London, Bath, Bridgewater, Gloucester, Cardiff, Neath, Plymouth, and other places. Miss Emily Sturge moved the adoption of a memorial to the Prime Minister. On the subject Miss Becker, of Manchester, seconded the resolution, which was supported by Miss Helena Richardson, Miss Muller, of the London School Board, Mrs. Oliver Scatterd, of Leeds, and Miss Downing, of London, and carried unanimously. Miss Le Geyt, of Bath, proposed a resolution appointing a deputation to wait upon Mr. Gladstone. Miss Jessie Craigen, of London, seconded the resolution, which was supported by Miss Eliza Sturge, of Birmingham, Mrs. Osler of Birmingham, Miss Jenner, of Wenvoe Castle, and others, and carried unanimously. Miss Annie Cook, daughter of Mr. Thomas Cook, the excursionist, was found dead in a bath at her father's residence, near Leicester, on Saturday night. The occurrence is attributed to a fit. At the inquest on Monday it was stated that Miss Cook, as usual, conducted her class at Archdeacon-lane Chapel on Saturday, and then seemed in unusually good spirits, the attendance being unusually large. On her return home she bade her parents "good night," and, as usual, retired to the bath-room. Not making her appearance as usual next morning, a search was instituted, and she was found face downward in the water in the bath, quite dead. The opinion was that she had been seized by a fit while in the bath, and had been unable to call for assistance.—The jury returned a verdict in accordance with the evidence.

A Liverpool paper states that 70,000 barrels of American and Canadian apples were landed at that port during the past week. It ought surely to be possible to compete with distant countries in producing articles of a perishable nature.

On Saturday afternoon Lord Lytton laid the foundation-stone of the Kensal-road Cobden Working Men's Club and Institute. The club, which was founded in 1875 by about a dozen working-men, now numbers between 300 and 400 members. In connection with it there is a very good library, a sick and funeral fund, a co-operative society, a loan society, and cricket and piscatorial clubs. The estimated cost of the new building is about £5,000, and it is anticipated that the new premises will be ready for occupation in about two months. Mr. Firth, M.P., Mr. Broadhurst, M.P., and other gentlemen addressed the assembly, as did also several ladies, including Miss Helen Taylor. The Misses Cobden were present.

The Hospital Sunday Fund for London was this year the largest ever collected since the commencement of the fund in 1873—namely, £30,411 5s. 2d., being £474 7s. 4d. in excess of the largest previous collection of £29,936 17s. 10d. in 1874.

Sir Stafford Northcote presided on Friday at an agricultural dinner at Yeovil, and referred at some length in the course of the evening to the depression of the landed interest. Touching on Irish affairs, he said the Conservative party would heartily support the Government in obtaining further powers, and he regretted that the repression of insubordination and communism did not commence earlier. Parliament would readily listen to complaints and suggested remedies, but the Parnell agitators were mistaken if they thought they could wring concessions by mischievous and violent conduct. He thought the Berlin Treaty provisions respecting the Montenegrin frontier ought to be fulfilled.

Sir Bartle Frere was entertained at dinner on Saturday evening at Willis's Rooms, the company numbering more than 200. Sir Richard Temple, who presided, paid an elaborate tribute to the long public services of the distinguished guest, and spoke of the monuments of his administration which he had left in the two hemispheres. Sir Bartle

Frere, in reply, expressed in the warmest terms his sense of the honour which had been paid to him, and without entering upon political questions, referred to the spirit which had animated him in the discharge of his duties, returned his thanks to the gallant soldiers and sailors who had fought in South Africa, and alluding to the magnitude of the task which lay before the colonists of that important dependency, took a hopeful view of the future.

Sir William Harcourt was present at the annual meeting of the Salfrey Reformatory School, held on Friday in the Birmingham Town Hall, and delivered a speech on the imprisonment of juvenile offenders. He stated that he had received a large amount of information on the subject from various parts of the country. Opinions could not be said to have come to a focus, but they appeared to be converging to several points. He could not understand why, if whipping was to be applied as a milder alternative to indictable offences, it should not be applied to juveniles who committed mischievous offences. A great body of the opinions which he had obtained were in favour of the parent being made in some form responsible for the acts of a child, either by being called upon to pay a fine, or contribute to the cost of his detention. Most people were now agreed that the prison was not the best place, and he would very much like to have information from experienced persons as to what was the best place of detention for a child apart from the gaol. The reformatory was, in his opinion, the proper place for juvenile offenders who had bad parents, but in the case of children who had good homes the question still remained—In what place should they be detained while being corrected and punished? At Manchester it had been proposed that an altogether independent place should be established for the purpose. That could be done in large towns, but it was necessary to be careful not to make the expenditure too great, or the machinery of our criminal system too complicated. In places where there happened to be existing institutions which could be adapted to that purpose, then, he thought, it might wisely be considered if they could not be utilised. Lord Norton, who afterwards addressed the meeting, said that Manchester had, greatly to its credit, taken a leading part in the discussion of this question.

FOREIGN.

The expulsion of unauthorised Orders in France has been carried out and completed throughout France with great rigour during the past week. There has been a good deal of sympathy shown to the expelled monks, for, as M. Gambetta is reported to have said, "It has not been weather fit even for turning a Barnabite out of doors."

The war which is being waged between Prince Bismarck and the Socialists is becoming more serious every day. The state of siege is being expended, and the Socialists are being expelled by the score.

The new law against the German Socialists is beginning to take effect. Eighty citizens of Hamburg have been expelled, as well as twenty families from Altona. Socialists have also been expelled from other parts of the German Empire.

The ceremony of unveiling the Mentana monument at Milan on Wednesday was performed by Garibaldi, in the presence of an immense crowd and amid the utmost enthusiasm. Garibaldi is stated to have been "propped up on cushions in his carriage, and looked most cadaverous." His address was read by his son-in-law, General Canzio. M. Rochefort delivered a speech, which was much applauded. Garibaldi is now considerably better, and left for Genoa on Monday, the crowds in the streets enthusiastically cheering the General and singing Garibaldi's Hymn and the Marseillaise.

The German Chancellor and Baron Haymerle are said to be endeavouring to ascertain whether it is not practicable to bring about a much more intimate commercial connection not only between the two Empires of Germany and Austria-Hungary, but between them and the Danubian States, Roumania, Servia, and Bulgaria.

Private letters from Ferrol state that the Russian yacht *Livadia* is leaking to such an extent that the steam-pumps cannot keep the water under. Her shape and size prevent her from entering the dock. The remedy for the disaster appears to be difficult and doubtful.

The first report of Baron Haymerle's speech to the Austrian Delegation seems to have been not only meagre but misleading. He really spoke rather strongly in support of the European Concert, and expressly admitted that Greece had claims, though he could not consider the Turco-Greek line of frontier agreed to at Berlin unalterable under any circumstances. The general purpose of the policy of Austria he described as an endeavour to maintain the balance of power amongst the populations of the Balkan Peninsula, and to preserve the balance of influence among the Great European Powers.

The Emperor of Russia has been advised by his physicians to leave Lavidia for St. Petersburg as soon as possible, as very bad and cold weather has set in at Lavidia and the Russian South Coast.

Prince Gortschakoff is reported, our Berlin

Correspondent says, to be very ill and not likely to recover.

A Nihilist trial, which is said to be the most important that has yet been held, commenced at St. Petersburg on Saturday before the St. Petersburg Military Tribunal, under the Presidency of Major-General Leicht. The prisoners are sixteen in number, and include the supposed authors of the Winter Palace and Moscow Railway explosions, as well as a man who is accused of having prepared the mine near the Alexandrowski railway station on the Sebastopol line. Amongst the articles produced in evidence against some of the prisoners are specimens of the dynamite used in the several explosions. On Monday the identity was established of the carpenter who lodged in the basement of the Winter Palace under the guard-room. He was formerly a student. All the prisoners comport themselves with self-possession, and most of them take an active part in their own defence. Several are apparently in poor circumstances. The proceedings were expected to last ten days.

The *Standard's* correspondent at St. Petersburg states that the Treaty of Livadia has been renewed for a further period of two months, and that the negotiations between the Russians and the Chinese are assuming a more definite form.

The auxiliary Russian forces have started from Turkestan to co-operate with General Scobeleff. Intelligence of decisive operations may be looked for soon, as the expedition is to start in less than a week.

The Bulgarian Deputies, in their reply to the Speech from the Throne, promise to bestow special attention on "the grave subject of railways, upon the settlement of which may depend the ruin or greatness of a newly emancipated country."

According to the Constantinople correspondent of the *Daily Telegraph*, the Porte has been informed by Mr. Goschen that the British Cabinet objects to the arrangement proposed by the Turkish Government for the settlement of the public debt, and it is of opinion that the acceptance of a European Commission would be much more likely to restore Turkish credit. This proposal has been declined on the ground, it is reported, that the Sultan is opposed to European interference in the internal affairs of the Turkish Empire.

The surrender of Dulcigno appears to be no nearer than it was when the Sultan pledged himself to hand it over to Montenegro a month since. Dervish Pasha has assembled the chiefs of the Albanian League, and informed them that the will of the Sultan was that Dulcigno should be given up, and that therefore its cession is inevitable. To this the chiefs replied that they would rather incur any loss of life and territory than allow themselves to be transferred, and they are preparing to resist any advance of Turkish troops from Scutari, who may be sent with a view of enforcing the cession of territory. At San Giovanni de Medua there are two hundred Turkish troops, who, like those at Dulcigno, are surrounded by Albanian outposts, and so bitter is the feeling that even parties of men going out to fetch water have to be protected by armed escorts. Fresh short contracts have been made at Ragusa for provisioning the ships.

A telegram from Teheran states that the siege of Urumiah has been renewed. A Kurdish assault was repulsed with heavy loss. Obeidullah, with 8,000 men, was eight miles from Urumiah. Our Constantinople Correspondent says that the Kurdish insurrection is causing great tension in the relations between the Porte and Persia. It is stated that at the instance of the latter the British Government has requested the Porte to station a guard on the frontier to prevent Kurdish incursions into Persia.

News has reached the India Office that up to the 24th of October all was quiet at Cabul. According to another account the troops of the late Ameer had refused to enlist with Abdul Rahman, but he had been able to organise eight new regiments. It is stated, however, that an extensive correspondence is going on between Cabul, Ghuznee, and Herat, Ayoub Khan having been invited to come forward as candidate for the Ameership. Everything was quiet at Candabar up to Saturday.

An address has been issued by the Republican National Committee of the United States congratulating the country upon the indisputable election of General Garfield as President by 213 electoral votes, and declaring his popular majority in the Northern States to be 518,000. Some Southern States would also have been carried, had all the Republicans there been permitted to vote. The address claims that the Republicans have carried the Legislatures of all the Northern States, except Nevada. The United States Senate will have 37 Republican, 37 Democratic, and two Independent members. There will be a Republican majority of at least fifteen in the House of Representatives. The address concludes by declaring that no desperate efforts of a few Opposition leaders will be allowed to trifle with this mighty verdict, or prevent the organisation of the Government of the new President on the appointed day.

A telegram from Capetown states that Moletsane's mountain stronghold was successfully stormed by Colonel Clarke on the 31st ult. During the operation a force of the enemy, estimated at 5,000 men, attacked the

troops holding Lerothodi's village. Before reinforcements could arrive a small body of the troops were surrounded, and five killed. The enemy advanced in great numbers, and the Colonial forces had to abandon the position. The Tembus are now in open rebellion. Reinforcements are being sent to all important points.

In a letter to England Sir William Fox, formerly Prime Minister of New Zealand, writes:—"Our colony is at present in an unprecedented state of depression—even proportionately worse than any part of the whole world has suffered from."

Messrs. C. Kegan Paul and Co. will publish during the present month a new volume of ballads and other rhymed poems by the Poet Laureate. It will contain various "English Idylls" and poems of the northern dialect, after the manner of "The Northern Farmer."

The American missionary expedition for West Central Africa has recently left by way of Lisbon for Benguela. On arriving there, the party, of which the Rev. W. W. Bagster is the leader, will march inland for some 250 miles to the Bihe plateau, where the first station will be formed.

So successful has been the "History of Our Own Times," by Mr. Justin McCarthy, M.P., that the author is engaged on another similar work—an account of the first Reform period of the present century. Messrs. Longmans and Co. will be the publishers. Mr. McCarthy is also writing a new work of fiction, and it is not improbable that he will before long go to the United States on a lecturing tour.

Mr. Sims Reeves, who formally retires from public life in 1882, has written to the Times to say that he would gladly co-operate as a vocal instructor in connection with the Royal College of Music. He says:—"My idea is that, in the case of my services being thought desirable, I should be able to devote three or four hours daily to the work, with the exception of Saturdays and Sundays. I hail the foundation of the Royal College of Music with a lively hope, and rejoice to see that our Royal family, Her Majesty the Queen, and His Royal Highness the Prince of Wales, with their usual marked regard for the interests of art, are foremost amongst its patrons and promoters, and I venture to express my very strong desire to co-operate, if possible, in so good and practical a work."

GLEANINGS.

"Whv, Franky," exclaimed a mother dining at a friend's, "I never knew you to ask for a second piece of pie at home?" "I knew 'twant no use," said Franky, as he proceeded with his pie-eating.

MISUNDERSTOOD.—A school-teacher recently electrified her pupils, who were annoying her with questions—"Children, I am engaged." Noticing the general look of astonishment, she added, "But not to any fool of a man," and the excitement died away.

A smart boy in one of the public schools, having been required to write a composition on some part of the human body, expanded as follows:—"The Throat: A throat is convenient to have, especially to fowls and ministers. The former eats corn and crows with it; the latter preaches through his'n, and then ties it up."

Monster fans are all the rage now—made of feathers, painted or plainly coloured. Their size is enormous, something like the half of a circle, measuring a yard across, and almost a yard long when folded and closed. Many of them are very beautifully painted, and are really valuable works of art. When carried folded in the hand they look almost like walking sticks.

"Ah, you do not know what musical enthusiasm is," said a music-mad miss to Tom Hood. "Excuse me, madam, but I think I do." "Well, what is it, Mr. Hood?" "Musical enthusiasm is like turtle soup," answered the wit, thoughtfully. "What do you mean, Mr. Hood?" asked the lady. "What possible resemblance is there?" "Why for every quart of real there are ninety-nine gallons of mock and calves' head in proportion!"

Some enthusiastic anglers from Paisley were fishing from Rothesay quay, this summer. A small boy among them tumbled into the water, and would have been drowned had not an old veteran jumped in after him and landed him safely. A bystander complimented the angler on his heroism, and asked him if the boy was his son. "No," replied the old man, "but he might just as well have been. The young rascal had a' the bait in his pouch."

"WHAT'S A GODDESS?"—They were husband and wife; and as they stood before the soldier's monument she asked, "What's that figure on top?" "That's a goddess," he answered. "And what's a goddess?" "A woman who holds her tongue," he replied. She looked sideways at him, and began planning to make a peach pie with the stones in it for the benefit of his sore tooth.—*Detroit Free Press.*

A NEW ILLUMINATOR.—Professor Maynard, of Cincinnati, it is alleged, owns the most powerful electric battery in the world. He is also the fortunate proprietor of a black tom cat, unrivalled throughout the United States for beauty, size, and intelligence. A

few days since, as the story goes, these two belongings of the learned Professor, each unique of its kind, came by chance into contact, in such sort that the cat became the recipient of a stream of electric fluid, estimated at about one thousand horse-power. Forthwith its hair stood erect and emitted a very coruscation of sparks. A series of heart-rending squalls, however, calling the Professor's attention to his favourite's perplexing situation, he promptly disconnected the cat from the battery; but to his great surprise found that it remained luminous, having taken into its system such a tremendous dose of electric fluid that it had become a perfect generator of electricity, giving out a light equal to that of eight hundred wax candles. This it has since continued to do, and it is now the terror of its feline colleagues as it perambulates the tiles by night, blazing like a comet, but with insufferable radiance. It appears that Professor Maynard, deeply impressed by the importance of this accidental discovery, has taken out a patent for lighting streets and public buildings by means of luminous cats, and that a company is being formed, with a capital of ten millions of dollars, for the purpose of introducing the "Feline Electric Illuminator" to all the countries of the universe. A single radiant cat, suspended chandelier-wise from the ceiling of a theatre, would emit more light than a hundred gas-jets; or, enclosed within an ordinary street-lamp, would turn night into day for a distance of some five hundred yards from its crystal place of confinement. It will be a proud day for science when electrical cats shall revolutionise all the lighting systems of creation.—*Daily Telegraph.*

News of the Free Churches.

CONGREGATIONAL.

— Mr. Alexander Francis, late of the Congregational Hall, Edinburgh, has accepted a call to the pastorate of the church at Millseat, Aberdeenshire.

— Collections amounting to £200 were received at the ninth anniversary service of the church at Stone, Staffordshire, after sermons preached by Rev. Charles Clarke.

— Rev. J. Constance, of Todmorden, has resigned his charge, after a ministry of nine and a-half years, and accepted the pastorate of Oak-street Church, Accrington.

— The subject of the Merchants' Lecture to be delivered at Weigh-house Chapel by Dr. Kennedy on Tuesday next is "The Resurrection of Jesus Christ a Historical Fact."

— The autumnal meetings of the North Bucks Union of Congregational Churches were held at Banbury on Tuesday, November 2nd. The Rev. Dr. Kennedy preached in the evening.

— A lecture on "Young Men" was delivered by the Rev. J. Lloyd James, at March, on the 1st inst., as the first of a series in connection with the Young Men's Christian Association in that place.

— We believe that an urgent invitation has just been presented to the Rev. C. B. Symes, of Exeter, to succeed the Rev. Dr. Raleigh in the pastorate of the church at Kensington, rendered vacant by the decease of the last-named gentleman.

— The chapel at Saxmundham having been closed for repairs, was reopened on Sunday last, when the Rev. W. Ockelford, the pastor, preached morning and evening. The congregations were good, and the general appearance of the chapel gave great pleasure to the friends assembled.

— A harvest thanksgiving was held on the 4th inst., at Southsea, Rev. H. E. Arkell, pastor. The flowers, fruit, and vegetables contributed were afterwards sent to the Portsmouth Hospital, the Children's Hospital, the South Coast Surgical Home, and the sick ward in the Portsea Island Union.

— At a special meeting at Blackheath, the Rev. Henry Batchelor announced that he intended to resign his charge at not later than the end of next month. Accustomed to the responsibilities of large town life and work, he has resolved to withdraw from the inactivity of an otiose London suburb.

— Rev. A. T. Palmer, on returning to Marden from his wedding-tour, was presented, on the 3rd ult., by the church and congregation, with a handsome set of dish covers in token of esteem. The teachers of the Sunday-school on the same occasion testified their regard to the pastor by presenting him with a neatly bound Bible.

— Rev. B. J. Hall, of Whithy (late of St. Petersburg), has accepted the unanimous invitation of the church at Lutterworth to the pastorate there. This was announced to the congregation on Sunday last, and, simultaneously, the news of the decease of the late pastor, Rev. M. A. Wilkinson, who removed some months since.

— At Poplar Town Hall, on 3rd inst., the second of the Trinity Mutual Improvement Society's course of lectures was delivered by Marianne Farnham. The subject was, "The Women of To-day." The hall was filled and the audience delighted with the homely but powerful lecture. The chair was occupied by the president, Rev. Jas. Chadburn.

— The members of the church and congregation, Salisbury, Devon, heard with deep regret from the Rev. G. Ridgway, on Sunday evening, of his intention to close his ministry among them. He has been with them nearly eight years, and will carry with him the best wishes of the congregation for his future usefulness wherever his sphere of labour may be.

— The ordination of the Rev. James Thomas, of New College, who accepted in the early part of this year the pastorate of the church at Boston, took place recently, when the Rev. S. Newth, M.A., D.D., P. W. Darnton, B.A. (of Wigan), J. Williamson, M.A. (of Lincoln), A. Murray (of Peterborough), and Joseph Shaw (of Torrington), took part in the services.

— Recognition services have been held in connection with the settlement of Rev. John Richards as pastor of the church at Buntingford. Revs. Dr. Aveling, D. Davies, A. Cree, J. Newman, and J. Darley took part in the services. From a sketch of its

history compiled from the church-book by the Rev. E. Ault, it appears that the church dates from 1776.

— It has already been announced that the Rev. W. Croasie, M.A., LL.B., the active and energetic Congregational minister of Derby, has accepted an invitation to Brighton. As will be seen from an advertisement elsewhere, there will be a series of services next week in that town in connection with his settlement as pastor of Clifton-street Congregational Church.

— Rev. W. H. Edwards commenced on the 10th ult. his stated labours as pastor of the church at Bushey; and already the congregations, both on Sundays and week-days, have improved. The manse has been thoroughly repaired, at a cost of £130; but, considering the lateness of the season, it has been deemed prudent not to enter upon the restoration of the chapel until next year.

— Reopening services have recently been held in Dodington Church, Whitchurch, Salop, which has been closed during several weeks for alterations, painting, &c. The new schoolroom, classrooms, and organ chamber being also completed, and the new organ erected, a recital was given by Dr. Bridge, of Chester Cathedral. Revs. T. Davison, H. Sturt, and J. B. Walton took part in the services.

— On Sunday last, the pastor of Lion Walk Chapel, Colchester, the Rev. J. Llewellyn, was unable to officiate at the service in the morning, from sudden and serious indisposition, and an impromptu service was held, in which the mayor (Mr. J. Kent), Mr. J. Barber, and Mr. G. Dobson took part. An excellent sermon, it is said, was preached by his Worship, and at the close he administered the Sacrament to the members of the Church.

— Rev. J. Barnes stated, at the anniversary meeting of the church at Sutton, that one pleasing feature of the year's work was a gift of land value £225, by one of the members, and that the sum of £1,753 in addition, had been promised toward the erection of a new church, the need of which is pressing in this growing suburb of London. Revs. J. Stuart, J. G. Stevenson, N. L. Parkyn, J. Shaw, and J. M. Berrin, took part in the proceedings.

— Rev. J. Dunlop, at a recent meeting held in Emmanuel Church, Bootle, stated that since the new buildings had been commenced five years ago, some £12,500 had been raised—something over £9,000 towards building funds, and the remainder in support of the pastorate and general benevolent objects. The membership now numbers nearly 300, and Christian work is in vigorous action. There is a present debt of about £2,500, which, it is hoped, will soon be removed.

— The first anniversary services have been held in connection with the Westminster-road Church, Birchfield, Birmingham. Sermons were preached by the Revs. Dr. Donald Fraser, of London; Dr. Simon, Spring-hill College; and Walter Searle, minister. At the social meeting very encouraging reports were presented, speaking of the good work that had been done during the first year. Addresses were delivered by the Rev. Joseph Shillito, J. A. Coope, Esq., and the minister.

— In the University of London list of candidates who have passed the Second B.A. examination, we find the names of James Ross Murray, of Lancashire Independent and Owens Colleges, and David Williams, of Bala College, in the First division; Harry Thielton Mark, Lewisham School, Owens College, and private study, Harry Herbert Snell, New College, Edmund William Watson, Spring-hill College, and William James Wright, New College, in the Second division.

— On Tuesday, Nov. 2nd, anniversary sermon* were preached at Dunstable, Beds, by the Rev. Robert Berry, of London. A large company came over from Luton to hear once again their late pastor. A peculiarly gratifying circumstance was the unexpected arrival of the well-trained choir of Mr. Berry's former congregation, and who greatly added to the success of the evening service by their very efficient help. The congregations were good, the chapel in the evening being well filled.

— Mr. W. T. Marriott, Q.C., M.P., presiding on the 3rd inst. at a lecture on the Scottish Covenanters, given by Rev. W. Croasie to the Brighton Young Men's Association, said the root and foundation of Liberalism was to be found in that great principle which allowed each man to hold his own opinions, and try to convince others, with due regard to the liberties of those who differ from him. The Act of Uniformity, which sought to make all men think alike, had proved a huge failure from beginning to end.

— At a Church Meeting held at York-street Church, Dublin, last week, the Rev. S. J. Whitmee announced that S. Figgis, Esq., of Tulse-hill, who was formerly connected with the church, and is still warmly attached to it, had offered to present the congregation with an organ, which, with an outlay of about £100, he thought would suit their church. This sum being provided, the organ was accepted, and very hearty thanks were expressed to Mr. Figgis for his generous gift. Up to the present time the service of praise in York-street has been entirely vocal, and has been of a very high order, the choir being efficiently trained and led by Miss Urwick.

— Rev. W. Tubb, on the occasion of the ninth anniversary of his settlement at Sheerness, was presented with a purse containing £20, as an expression of the church's appreciation of his services as pastor. "On the following Sabbath," says a correspondent, "Mr. Tubb gave in his resignation as pastor of the church, which very much surprised all. But when an explanation was given to the members by himself, they considered that he had acted rightly." On Thursday evening, November 4th, at a farewell tea-meeting, attended by 400 persons, Mr. Tubb was presented with a written testimonial of regard, accompanied by Gelkie's "Life of Christ" and a Biblical Encyclopedia.

— A bazaar was held in the Town Hall, Blackburn, on October 20, for the purpose of raising funds to beautify Park-road Church (Rev. A. Foster, M.A.), and effect other extensive repairs. The bazaar was extremely well supported, and realised during the four days it was open £190. On Thursday, Nov. 4, the renovated church was opened by a service conducted by Rev. Dr. Bruce, of Huddersfield; and on the following Sunday Rev. Professor Scott, LL.B., of Lancashire Independent College, preached to large congregations. The collections amounted to over £82, making a total of £1,013, which is more than

sufficient to cover the expenses recently incurred in this new beautiful and comfortable place of worship.

— The 124th anniversary of Totterham-courthouse Chapel was held last evening under the presidency of Mr. Samuel Morley, M.P. The chapel has just been renovated, and a new platform pulpit and choir gallery erected. The work has been carried out from designs by Mr. Alfred Burr, Architect, and reflects much credit on his taste and skill. The meeting, which was largely attended, was addressed by the Chairman, Mr. H. Wright, J.P., the Rev. Arthur Hall, Rev. Dr. Parker, and Rev. J. C. Harrison, in terms of cordial congratulation on the settlement of Mr. Wray and the renovation of the building and extinction of the old debt. Mr. Wray also addressed the meeting, and a vote of thanks was given to the Chairman on the motion of Rev. Mr. Stanesby, seconded by Rev. A. Mearns. We must reserve a fuller report.

— A meeting of Congregationalists, resident in Withington and Didsbury, was last week held at the Withington Primitive Methodist Chapel, kindly lent for the purpose, to consider the advisability of establishing a Congregational place of worship for the inhabitants of the surrounding districts, which have a population of about 8,000, and while there is no Congregational chapel within a radius of two miles, the sitting accommodation in most of the other chapels in the neighbourhood is, at the present time, insufficient. Rev. J. A. Macfadyen, who represented the Lancashire and Cheshire Chapel Building Society, stated that that society was prepared to give £1,000 towards the object, provided the remainder of the money required to erect a suitable building of an approved design could be otherwise raised. A committee was appointed to report to a meeting to be held in January next.

— Rev. G. Snashall was recognised on the 8th inst. as pastor of Finsbury-park church, Seven Sisters-road. Mr. Catling, one of the deacons, in giving a brief sketch of the past history of the church, said they had spent nearly £4,000 in the purchase of the freehold site, the putting up of the iron church, and the erection of the schoolroom at the back, and they were looking forward to the completion of a commodious permanent church, which, he had no doubt, would soon be filled. Revs. Dr. Allon, Dr. McAulane, W. Park, A. Rowland, E. White, A. Mearns, H. S. Toms, R. Bulmer, J. Johnston, R. A. Bertram, and R. Berry delivered fraternal addresses. A letter was read from the deacons of the church at Leicester testifying to the high regard in which Mr. Snashall is held by the congregation from the ministerial charge of whom he had to withdraw owing to the state of Mrs. Snashall's health.

— New Sunday-schools connected with Trinity Church, Peterborough, were opened on the 31st ult. The building, which is intended to accommodate 500 children, includes a large assembly-room, an infants' room, and twelve class-rooms, several of these being arranged so as to form an enlargement of the schoolroom at the opening and closing services. The work, which has been satisfactorily carried out from the designs and under the superintendence of Mr. Hampden W. Pratt, architect, of 3, Longacre, London, involves an outlay of £1,300, towards which about £450 has been raised. Alderman Roberts, who presided, mentioned that at Bourn in 1808 a Sunday-school was conducted by Nonconformists, the hours of teaching being from 4 to 6. Rev. B. O. Boddall said at Stamford, Sunday-schools were started in 1801 or 1802; his chapel records contained an entry of a payment in 1804 to Sunday-school teachers. Revs. A. Murray, T. Barras, and A. Eason, Mr. Councillor Cliffe, and Mr. Hampden Pratt, were among the other speakers.

— At the Wandsworth Congregational Church, East-hill, a special meeting of the church and congregation was held on November 3, to receive an offered gift of £500 from a member of the church, whose name was not to be disclosed, on condition that the further sum of £600 required to clear off the remainder of the debt upon the building should be raised within twelve months. Henry Wright, Esq., J.P., chairman of the London Congregational Union, presided, and the Rev. Andrew Mearns, Secretary of the Union, the Rev. John Park, pastor of the church, and several of the officers and members of the church, took part in the proceedings. It was unanimously resolved to accept the challenge, and the meeting pledged itself to extinguish the debt within six months instead of twelve; in earnest of which contributions and promises amounting to £247 4s. were reported at the close of the meeting. On the following Sabbath evening further donations and promises were announced, increasing the amount to nearly £500.

— At a meeting of the congregation of Christ Church, Addiscombe (Rev. N. Lindon Parkyn, pastor), held on November 3, the plans of the proposed new church were submitted and explained. The style is Gothic, and the exterior of the walls will be of red brick with stone facings. The church will be suited in its arrangements to the liturgical service which is adopted, and will consist of nave with clerestory, middle and side aisles, and chancel, at one side of which will be the organ chamber, and at the other accommodation for the choir. The chancel will be approached by four steps and terminated by an octagonal apse, in which will stand the communion table. The pulpit and reading-desk will occupy the usual positions. There will be seats for 635 worshippers, all on the ground floor, provision having been made for future enlargement, as also for the enrichment of the front. The total cost of the church, organ, and land, including the present building, which will be used as a schoolroom, will be between £7,000 and £8,000. The plans have been prepared by John Sulman, Esq., A.R.I.B.A., of Farnival-inn.

— Rev. E. Reeves Palmer, M.A., late of Union Chapel, Shanghai, was publicly recognised on the 4th inst. as pastor of the church in New Conduit-street, Lynn. Tea was served in the schoolroom, after which a public service was held, presided over by Mr. H. Alexander. After the reading of Scripture and prayer by Rev. J. Shone (Methodist New Connexion), Mr. G. Rose stated the circumstances under which the church had invited Mr. Palmer to its pastorate. Addresses of welcome were delivered by Rev. A. T. Osborne (Baptist) and Rev. W. Fox, of East Dereham, as representing the Nonconformist churches of the town and county. Mr. Palmer stated the reasons which had induced him to accept the call of the church, and the Rev. E. B. Barrett, B.A., of Leicester, delivered an earnest address on church duties

and responsibilities, prefacing his remarks by reading a letter from the secretary of the Leicestershire and Rutland County Association, with which Mr. Palmer was formerly connected, cordially commending him to the Christian sympathy and confidence of his brethren. The meeting was closed with prayer by Rev. C. Bright.

— Rev. F. Binns, at the anniversary meeting of Irving-street Church, Dumfries, reported that the past year had been marked by more numerous additions to their church membership, by greater support to Christian enterprise, by more activity, and by more prayerfulness than had characterised any previous year of his ministry amongst them. This he attributed in great measure, humanly speaking, to the fortnight's meetings held in December last by their two friends, the Rev. J. Mountain and Mrs. Mountain, of London. The interest then awakened in spiritual things had not declined since, but had steadily grown, and taken visible shape and practical expression in a new institution in their midst—the "Christian Union," which had brought into active exercise a good deal of latent power, assuming such practical forms as distribution of tracts, meetings for Christian prayer, and special dealings with individuals in their own homes. Two young men, one the secretary of the Christian Union, had entered the universities preparatory to devoting themselves to the Christian ministry. Rev. Dr. Bruce, of Huddersfield, took part in the meeting, and preached the anniversary sermon.

— A school-chapel, capable of accommodating 250 worshippers, with two classrooms, was opened on the 28th ult. at Carnforth, a rising town, where, about 18 months since, Rev. A. Scott, pastor of the Centenary Church, Lancaster, opened a preaching-station, the County Union afterwards making a grant towards maintaining supplies. The building was erected on a piece of ground purchased for this purpose about seven years ago by E. B. Dawson, Esq., J.P., of Luneliff, a deacon of the Centenary Church. At the opening meeting Mr. Scott mentioned that this was the third building which had been put up during the seven years of his ministry at Lancaster. There was his first chapel in St. Leonard-gate in which he began his work, raised at a cost of £2,300, and which was now used for Sunday-school purposes. Then there was the larger chapel, opened only about a year ago, and costing about £7,000; and now they were opening this village school-chapel as a branch, which was likely to cost, apart from the land, about £750. The opening services realised about £40, which, with previous subscriptions given and promised, and a grant from the County Union, makes the amount raised to cover the half of the sum required for the building. The station will continue to be worked by the pastor and village preachers of the Centenary Church, Lancaster, and there is every prospect of an encouraging work being done.

— Rev. E. W. Dale has, at the request of Rev. J. A. Macfadyen, consented to conduct a series of services, commencing on Monday next, and closing on the following Sunday, at Chorlton-road, Manchester. In a circular addressed to the church and congregation at Chorlton-road, Mr. Dale says:—"It is right that I should say to you that God has not conferred upon me those rare and exceptional forms of spiritual power which are possessed by men whose preaching makes a sudden impression on great crowds of irreligious people, and leads to instantaneous repentance and faith in Christ. The work which God has enabled me to do is of a quieter and humbler kind. I should not, therefore, have consented to conduct these services except on the understanding that they were rather for yourselves than for those who are altogether indifferent to Christian truth and duty. Most of us are conscious that, although we have acknowledged the authority of the Lord Jesus Christ, He is not the actual and effective Master of every province of our life; and that, although we are relying on Him for restoration to God, we know but little of the peace and joy and blessedness which, according to Christ's promises, are the present inheritance of all who are loyal to Him. And there are in most congregations very many whose sympathies are strongly drawn to Christ, but who have never 'denied' themselves, and surrendered themselves completely into Christ's hands. To all such persons I venture to hope that the proposed services may be of some use. 'The world is too much with us.' It is well that now and then we should voluntarily place ourselves, day after day, under the control of the revelation which God has given to us of His own righteousness and love, and of the greatness of our own nature, and the possible glory of our destiny. If the services should reach some who have been altogether indifferent to the authority and love of Christ, I shall be grateful."

BAPTIST.

— At a sale of work just held at Golborne-street Chapel, Warrington, on behalf of the building fund, £40 was realised.

— The Rev. J. Cave has resigned the pastorate of the church at Kingsbridge, and accepted a call to the church at Shortwood, Gloucestershire.

— The choir boys of the Stockwell Orphanage have accepted an invitation to visit Penzance during the present month for the benefit of the institution.

— We understand that the Rev. Henry Varley, jun., late of Liverpool, is to succeed the Rev. W. H. Hooper as pastor of the Union Church at Waltham, stow.

— The Rev. T. W. Medhurst has recently been conducting, at Zion Chapel, Cambridge, a series of Evangelistic services connected with the Baptist Union.

— At the Halifax annual missionary services last week the Revs. H. Wright (Manchester), and S. H. Booth (London), took part, and collections of £28 were made.

— The 228th anniversary of the formation of the church at Govilon, Llanwenarth, was celebrated last week. The Rev. J. A. Jones, of Blaenau, conducted the services.

— At the annual meeting of the schools connected with the church at Twickenham, under the care of the Rev. H. Brown, it was reported that the scholars now number 400.

— Messrs. Smith and Fullerton, the Metropolitan Tabernacle evangelists, have been during the past few days and still are engaged conducting largely attended services in Leamington.

— The Baptist Union of South Africa, towards the close of last month, held a series of interesting meetings, extending over several days, at which Psalms in German and English were sung.

— On the site of a former Baptist chapel at Gunislake, a new Episcopal church was last week consecrated by the Bishop of Truro, the Earl of Mount Edgemore taking part in the service.

— The sixty-fourth anniversary services of the East-street Sunday-school, Southampton, were held last week, and from the statement presented it appears there are now 330 scholars and 25 teachers.

— During last month upwards of £300 was received by the Secretary of the Home and Irish Mission, towards liquidating the debt remaining upon the work; and a special effort is being made for its entire extinction.

— Intelligence reached London on Monday of the safe arrival in Jamaica of the Rev. D. J. S. and Mrs. East, and that he has at once commenced an inquiry as to the effect of the recent cyclone upon the mission churches.

— Mr. Spurgeon was too unwell to occupy the Tabernacle pulpit on Sunday. He is better than he was, but there is little doubt that he will have to be prevailed upon to repair for his usual period of rest and change to Mentone.

— Very encouraging accounts have been received of the tent services undertaken under the auspices of the Home and Irish Mission in Ireland. At Donaghmore and Lisnagalee congregations of several hundreds have been daily gathered during the past month.

— The Rev. Alexander Wylie, M.A., has resigned the pastorate of the church at Cambridge-street, Glasgow, and accepted a call to that of the church at Marshall-street, Edinburgh, recently rendered vacant by the death of the Rev. Francis Johnstone.

— At a recent meeting connected with the schools of the church at Sudbury, Suffolk, Mr. Whorlow, who has for many years been superintendent, and is president of the local union, was presented with a testimonial in appreciation of his services.

— On Friday evening last about 100 ladies of the ballet, engaged in the South London theatres were entertained at tea in the Lecture Hall, Borough-road, and addresses were delivered by the Rev. G. W. McCree, Mr. W. Forbes, and Miss Brooks.

— At the annual meeting of the Sheffield Missionary Auxiliary held last week, the Rev. C. Jordan, of Serampore, and Capt. Fakingham, of the 71st Highlanders, attended on behalf of the Parent Society, and with several local ministers delivered addresses in aid of the work.

— We learn that the Rev. J. S. Blackie, who went from the Pastor's College to the Lal Bazar English Baptist Church, Calcutta, and subsequently accepted a call to the charge of the church at Bombay, has just returned to England, having embraced Plymouth Brethren views.

— One of a series of special lectures upon "Baptists and their distinctive Principles," arranged for delivery at the several General Baptist churches of the metropolis during the present winter, was last week given by the Rev. John Batey at Worship-street Chapel, City-road.

— Successful meetings were held on the 3rd and 4th November in connection with the recognition of the Rev. W. Serton as pastor of the Salem Baptist Church, Boston. Revs. G. West (former pastor) and J. W. Thomas took part in the meeting of the 3rd, and several local ministers on the 4th.

— As an immediate result of missionary gatherings in Yorkshire last week, at which Mr. Baynes described the progress of operations in Africa, Miss Arthington, sister to Mr. Robert Arthington—whose princely liberality to missions is well known—has just forwarded a contribution of £100 to the society.

— In the current pass list of the London University appears the names of Mr. C. M. Hardy, of Regent's-park College, who has taken the degree of B.A., first class; and Mr. D. W. Samways, of St. John's College, Cambridge, who has taken the degree of B.Sc., first class—both designated for the ministry in the Baptist denomination.

— Under the ministry of the Rev. W. Forbes, the church at Alloa, N.B., has so increased as to render the existing accommodation inadequate. A site has, therefore, been secured for a new chapel to be capable of seating 400 persons, and to be erected at a cost of £1,300, and the structure will, it is expected, be shortly proceeded with.

— On Tuesday and Wednesday last week the Monmouthshire English Association held its half-yearly meetings at Tredegar. The Revs. J. Williams (of Pontypool), S. R. Young (of Abergavenny), and J. Nee (of Pontrhydryn), preached, the latter the association sermon. The Revs. J. Douglas, of Newport, and B. Johnson, also conducted services.

— We understand that the secretary of the Missionary Society has received by the last mail from St. Salvador an unusually interesting and carefully prepared map, showing recent discoveries made by the Congo missionaries. The map will be first published in the next issue of the *Missionary Herald*, and will then be submitted to the Geographical Society.

— On Monday, November 8, a service of song, illustrative of "The Voyage of Life," was given in Linsfield Chapel, by the Godstone choir, conducted by the Rev. G. A. Webb, of Godstone, Miss Hall presiding at the harmonium. The accompanying reading was read by Mr. S. Barrow, jun., of Redhill. The congregation was good, and all very much enjoyed the service.

— The Bradford Auxiliary of the Missionary Society held its annual meeting on Wednesday last week, in St. George's Hall, Mr. Edward Priestman presided, and the deputation from the Parent Society consisted of the Rev. Dr. Llandels, Mr. A. H. Baynes, and Captain Fakingham. The report submitted set forth that during the past year the local contributions had reached £346. Mr. Baynes mentioned that Mr. Arthington, of Leeds, had given a total sum of £5,000 on behalf of the society's African work.

— Evangelistic services, under the auspices of the Baptist Union, have been held at Gamlingay, Old Meeting, on Lord's Day evening, October 31; the pastor (Rev. W. Edgerton) preached. On Monday evening, the Rev. J. Brown, B.A., of Bedford, preached. On Tuesday evening the service was conducted by the Rev. A. F. McKenzie, of Biggleswade. On Wednesday evening, the Rev. W. J. Avery, of Westbourne-park Tabernacle, delivered an earnest sermon. The closing service was held on Friday

evening, November 5, when the pastor conducted a service for the young.

— In aid of the enlargement of the school premises and new organ fund connected with the City-road Chapel, Bristol, Mr. Lewis Fry, M.P., on Wednesday last opened a bazaar, and was presented by the pastor, the Rev. W. J. Mayers, with a framed portrait of Mr. Gladstone. The schoolroom has been enlarged so as to accommodate about 500 persons, at an outlay of about £300; and a similar sum will be needed for a new organ. The Revs. G. D. Evans, E. G. Gange, R. Glover, G. P. Gould, W. P. Skerry, and others took part in the proceedings.

— On Thursday last a three days' bazaar was opened in the Tabernacle at Morley, near Leeds, by Mr. J. Barran, M.P. Upon the building and adjoining land there is at present a debt of £450, and by the bazaar it was hoped to realise at least half that amount. Mr. Barran remarked upon the growth of the sentiment of interchange amongst Christian churches as was proved by the fact that all the local Free Churches in the town had combined to help the bazaar, the Wesleyans providing and presiding over one of the stalls. About £100 was the result of the first day's sales.

— The Worcestershire Association held its autumnal Session last week at Sansome-walk Chapel, Worcester. Following a business gathering on Tuesday afternoon, an evening public meeting took place, under the presidency of the Rev. J. Lewitt, who stated that the Association had now engaged four colporteurs, who during the year visited 300 hamlets and villages in an area comprising 17 churches. The Rev. W. V. Smith, of Evesham, spoke upon the subject of "Denominational Fidelity;" the Rev. E. E. Coleman on "Commercial Integrity;" and the Rev. J. Pugh on "Parental Consistency."

— The pastorate of Shortwood Chapel, Nailsworth, vacant by the recent departure of the Rev. W. T. Price for Australia, has been, by unanimous vote of the church, offered to the Rev. James Cave, of Kingsbridge, Devon, who has given a favourable reply, and hopes to enter on his ministry at Shortwood with the New Year. The present place of worship at Shortwood being very inconveniently situated—a mile distant from Nailsworth—it has been decided to remove it to a site nearer to the centre of population, and which has been placed at the disposal of the trustees by a friend of the cause.

— A series of special services have just been held at Woodstock in connection with the County Association. On the Sunday the Rev. W. Pontifex preached; on Monday the Rev. W. Hackney, of Oxford, and on Tuesday the Rev. B. Arthur, of Cote. On Wednesday a business meeting was held, and in the afternoon a fancy sale, followed by a tea and public gathering under the presidency of Mr. J. F. Maddox, addresses being delivered by the Revs. J. P. Barnett, Mr. Barnett, sen., B. Dickens, and others. On Thursday the Rev. J. P. Barnett, of Oxford, and on Friday the Rev. J. Whitaker, of Bourton-on-the-Water, conducted the service. The general results were cheering.

— The annual sermons of the Victoria-street Church, Great Grimsby, were preached by the Rev. John Aldis. On Monday the tea was provided by the ladies, when upwards of 400 were present. A large meeting was afterwards held, with the worshipful the Mayor (Henry Bennett) in the chair. Addresses followed by the Mayor, Revs. John Aldis, John O'Dell, W. Summers, of Hull, and the pastor, E. Landerdale. The year has been one of continued prosperity, notwithstanding the great depression of business; there was, apart from that fact, every reason for gratitude and cause for hope. Forty-four had been added to the church roll. There were also present Revs. J. For-dyce, M.A. (Congregationalist), W. Boydan (ex-president of the Free Church). The doxology, sung by congregation, and benediction, pronounced by Mr. Aldis, brought a most profitable meeting to a close.

THE ROBERTSON SMITH CASE.—PROFESSOR Robertson Smith has written a letter to the Clerk of the Free Church Assembly, in which he contends that the action of the Free Church Commission in suspending him from the exercise of his professional duties at the Aberdeen Free Church College was beyond their powers; but he says he will, under protest, obey the instruction, reserving to himself the right to use all Constitutional means to reverse the finding of the Commission, and to call the authors of it to account.

REV. C. VOYSEY.—The supporters of the fund for establishing the Rev. C. Voysey in a church of his own in London resolved, it is believed, at a recent meeting to hand over the fund, amounting to £12,000 for the purpose of promoting a new Theistic church on the principles expounded by Mr. Voysey.

The Congregationalists of Oxford have undertaken an arduous and important work in endeavouring to erect a new place of worship, of the Independent order, in that city. A temporary building has been occupied for several years in the Cowley-road, and church work has been successfully carried on there, giving many signs of vitality and growth. A substantial and spacious church, with school and classrooms attached, suitable for the wants of a rapidly increasing neighbourhood, is now in course of erection, and will speedily be completed. The school buildings were opened on Sunday last for occupation until the completion of the church, and services were conducted by the Rev. Dr. Newth. The building and site are estimated to cost about £26,000. A considerable proportion of this sum has been promised from residents in Oxford, and there have been liberal gifts from outside. The pressure of financial need is, however, still felt severely, and further assistance would just now be very welcome. The Rev. Keith Walden, minister of the church, has secured the cordial sympathy and co-operation of Professor Legge and other respected members of the University. The peculiar position of Oxford, as a centre at once of the work of higher education, and of far-radiating influence upon the best minds of the younger generation, appears to give this undertaking a special claim upon the attention and assistance of those who can specially appreciate its significance, and to whom the principles and methods of ideal Congregationalism are dear.

THE REV. W. G. LEWIS.—After a pastorate of 33 years the Rev. W. G. Lewis has resigned his charge of the church at Westbourne-grove, Baywater, his sole reason for this step being the securing of lighter work in view of advancing years. Mr. Lewis is acting upon the conviction that it is right and wise for a man who has had such a long innings at so arduous and responsible a post to retire in favour of a younger man; not because he is beaten, but before he is beaten. He entered the ministry in 1847, and has made the task of building up his present church the work of his lifetime. The chapel, which he was the means of erecting, accommodates about 1,500 worshippers, and there are about 600 members on the church roll. Mr. Lewis has long and conspicuously served the denomination also in his editorship of the *Baptist Magazine*, which he now relinquishes; and though his successor is named, he has not yet been definitely appointed. As the result of a church meeting upon the subject, Mr. Lewis has received a memorial, signed by all the members who were at all within reach, requesting him to reconsider, and, if possible, to alter his decision. He does not, however, we believe, see the slightest reason for so doing. He anticipates a call to some country church, but more than this as to his future steps it would of course be premature as yet to say. Occupying, as he so long and honourably has, one of the leading pulpits in the denomination, he will certainly be followed into his retirement with the most cordial wishes of all who know him for his further prolonged life and usefulness.

BIRTHS.

ALLEN.—Nov. 1, at Winston Vicarage, Suffolk, the wife of the Rev. Munceford Allen, of a daughter.
BARRY.—Nov. 6, at St. Ann's-road, Stamford-hill, the wife of the Rev. Douglas Barry, of a daughter.
HARDLEY.—Nov. 2, at Rivington Park, Stafford, the wife of the Rev. S. B. Hardley, of a daughter.
SNOWDON.—Nov. 6, at The School House, Richmond, Yorkshire, the wife of Rev. J. Snowdon, of a son.
THOMAS.—Nov. 4, at the Denary, Norwich, the wife of R. Gerard de Visme Thomas, Esq., of Eythorne, Kent, of a daughter.

MARRIAGES.

CHILDS.—Carpenter.—Nov. 2, at Stamford-hill Congregational Church, by the Rev. R. Vaughan Pryce, M.A., LL.B., Ernest, son of Henry Childs, of Down-road, Clapton, to Ellen, second daughter of William Carpenter, of West Green Lodge, Tottenham. At home at 7, Harrington-gate, Green-lanes, on 2nd December, and all following Thursdays.
TURNER.—Thurlock.—Nov. 4, at the Congregational Church, Tackett-street, Ipswich, by the Rev. J. E. Turner, uncle of the bridegroom, assisted by the Rev. W. Scott, Henry George, elder son of Henry E. Turner, of Ipswich, to Alicia, youngest daughter of Edward Thurlock, of Ryde, Isle of Wight.

DEATHS.

BOLD.—At Le Mars, Iowa, U.S.A., by being run over by a wagon, George Hamilton, younger son of Thomas Bold, of Liverpool, aged 20.
BRWIS.—Nov. 6, at 8, Akenside-terrace, Newcastle-upon-Tyne, Mary Ann Summerson Brwris, widow of George Brwris, late of Newcastle-upon-Tyne, Solicitor, deceased, and daughter of the late Rev. James Staddon, of Pinchbeck, Spalding.
COBB.—Nov. 6, Harriet Elizabeth, the beloved wife of Rev. G. Cobb, Baptist Minister, Stradbroke.
CRAVEN.—Nov. 6, at Westfield Parsonage, Wyke, Frances Cordingley Craven, sister of the Rev. A. Craven, in the 33rd year of her age.
CULLEN.—Nov. 3, at his son's residence, Royal Mews, Buckingham Palace, in his 68th year, William Cullen, Esq., for many years in Her Majesty's Household.
FOREMAN.—Nov. 3, very suddenly, at his residence, 1, Hatfield-villas, Bexley-heath, Kent, John Foreman, late of Antill-road, Bow, for 53 years connected with the London City Mission, in the 74th year of his age.
SHAKESPEAR.—Nov. 3, at Brighton, Harriet, widow of the late Colin Shakespear, Branch Civil Service, in her 102nd year.
STONEMAN.—Nov. 6, at 16, Wentworth-street, Everton, Richard Herbert Bennett, youngest son of the Rev. J. B. Stoneman, aged 4 months.
TRAIL.—Nov. 5, at 42, Royal-crescent, Notting-hill, London, the Rev. Robert Trail, LL.D., eldest and last surviving son of the late Rev. David Trail, D.D., of Panbribe, Forfarshire.
WEDGWOOD.—Nov. 8, at Downe, Kent, Sarah Elizabeth Wedgwood, aged 86.
WILLIAMS.—Nov. 9, at Vernon House, Brighton-hill, after two days' illness, Harriet Eliza, widow of the late Walter Williams, of Brighton-hill and Fenchurch-street, City, aged 67.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled "James Epps and Co., Homoeopathic Chemists, London." A letter received:—"Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice. In no case can they do any harm.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

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IRISH DISCONTENT would be greatly modified, and soon perhaps vanish altogether, if only the remarkable soothing influence of "GRANT'S MORELLA CHERRY BRANDY" could be brought to bear upon the malcontents, for it is unrivalled in its delicious and wholesome nature; an elixir that makes everybody happy who partakes of it. Apply for it at all Bars, Restaurants, and Wine Stores. Manufacturer, Thomas Grant, Distiller, Maidstone.

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In fact, the number of applications for help from these medicines has become so great that Mr. Silvertan has found it impossible to devote himself to the labour of attending to them, and at the same time bearing the burden and attending to the duties of a large pastorate. It is necessary, therefore, that the pastor should be merged into the preacher and healer.

It is, however, only the wonderful success of his remedies, and the overwhelming evidence of that success, which has constantly reached him that would have induced him to sever the link that binds him to Exeter Hall Church. Between pastor and people there exists the warmest sympathy, and great is the grief at the necessary separation.

Mr. Silvertan began to preach at Nottingham twelve years ago by standing on a chair in the street one Sunday evening, and speaking to the passing crowd; but week by week the cause has grown under his fostering care and loving superintendence, and now a beautiful church, capable of holding 2,000 people, has arisen, and vast congregations gather from Sabbath to Sabbath within its spacious walls.

A few words must now be given to these Remedies, which have helped Mr. Silvertan so marvellously in his efforts to extend the Gospel.

First of all is his celebrated Ear Trumpet. This wonderful instrument literally gives hearing at once to the deaf. On applying it to her ear, a mother for the first time heard the sweet cooing of her infant child, and the sound so filled her with joy that she wept tears of gratitude and delight. During the past twelve years, no less than 12,000 of these instruments have been sold, and in every case have given the greatest satisfaction.

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When, however, the tympanum of the ear is broken, an artificial "drum" has to be introduced, and this marvellous surgical operation Mr. Silvertan has also accomplished repeatedly and very successfully. He is thus in a position to offer advice and cure in cases of deafness, and the many thousands of testimonials he has received as to the great efficacy of these remedies bear out the truth of this statement.

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In applying for help to Mr. Silvertan, it is necessary to remember that, although not imperative to see him personally, it is always better to do so if possible. Mr. Silvertan has, therefore, arranged to see persons at his new residence, Mona House, 298, Richmond-road, Hackney, London, E., any day, except Sunday, from ten to one, free of charge. Mr. Silvertan has, however, compiled a list of questions, and his "Book of Health," which he will send to any person, in return for a stamped envelope, which questions, if answered fully and accurately, will obviate the necessity for a personal interview. In the case of deafness at a consultation, the ears are examined without pain or inconvenience by the use of the Silver Illuminated Speculum, and important advice is given. In other cases also advice is offered gratuitously; so that, if any person is not in full health and strength, they should not fail to communicate at once with Mr. Silvertan, who will remove from Nottingham on the 15th November.

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